

WILFULL
IM PENITENCY
THE GROSSEST
SELF-MURDER.

All they who are guilty of it,
apprehended, tried, and condemned
in these SERMONS.

Preached at *Rochford* in *Essex* not long
before his death, by that able, faithfull, and
laborious Minister of Jesus Christ *Mr William*
Fenner B. D. and made publique by one of
his unworthy fellow-labourers.

Prov. 1.24, 25, 26. Because I have called, and ye have ref. sed, I have
stretched out my hand, and no man regarded:
But ye have set at naught all my counsell, and would none of my reproof,
I will also laugh at your calamity, and mock when your fear cometh.
John 5.40, 43. And ye will not come to me that ye might have life.
I am come in my Fathers Name, and ye receive me not; if another
shall come in his own name, him you will receive.

Velle meum Domine miseri-ordiae tale est de redeundo ad te,
quale est velle tuum de mea ad te reverstione. Gul. & avis. de
Rhetor. Div.c. 14.
Quid agit liberum arbitrium? Breviter respondeo, salvatur.
Bern. de Lib. A. b. & Gr.
Non re'le in causa est, non posse praetenditur. Sen.

LONDON,
Printed for *John Rothwell* at the Signe of the Sunne
and Fountaine in Pauls Church-yard. 1650.



To the right Honourable
ROBERT RICH, Baron of
Leez in Essex, and Earl of Warwick,
Abundance of Spirituall bles-
sings in Jesus Christ.

Paul being upon a propheticall wing (for the Lord had poured *This know
also (I am
he) there's
the infal-
lible cer-
tainty of it.* upon him, not onely an Aposto-
licall, but a Propheticall spirit) doth
foretell in the 2 Tim. 3. 1. That in
the last daies perilous times shall
come; those who are full of carna'll
self love and unthankfulness, will
much increase the danger of this last
age of the world (the Lord root up
all such weeds out of our hearts.)

God hath I hope given Your Ho-
nour such a measure of love to the
publique, and so active a spirit to doe
good to others, as will help to lessen
the danger of these evill times.

A 2 And

The Epistle

And I would be so *thankfull* for
favours received, that I might not
be ranked among this *dishonoura-
ble Catalogue* which here *Paul* summs
up of *such as make bad times worse*.

It is your Honours *happinesse and
advantage* (as it was once laid of
the *Duke of Guise in France*, that he
did put *obligations upon all*) that you
can engage *very many*; and amongst
the rest, I must ever acknowledge
my selfe one, who in one of the
greatest *turnings of my life*, by the
*good hand of God upon me in your
free consent and Noble bounty* have
had so much comfort, in the *nearest
and dearest relation*, that I never
envied any other, but finde matter
of *everlasting praises to God for his
goodnesse to my selfe therein*. And
being under so great *obligations*,
when I can produce nothing of
my own worthy your acceptance; I
take

Prov. 3:10
11, 12, &c.

Dedicatory.

take leave to act the part of a *Midwife* to this happy *Birth* which may call *your Honour Father*, as will appeare by the *following Letter*, that it was *ultimately intended* for *your spiritual advantage*; and it were now a kind of *sacrilege* to keepe *that holy issue* from *you* that is so much *your own*. It joyes the soules of me and many more of your *praying servants*, that they have so much *occasion to praise their God on your behalf*, for so many able and *faithfull Ministers of the Gospell* of the *first, second, and third magnitude*, that *your prudent, fatherly care* hath fixed, where you as *Patron*, have been *trusted*.

Oh the many *Chariots and Horsemen of Israel*, that your Noble ^{2 King 13.} ₁₄ *Father* and you have brought *triumphantly into Essex* (*herein you did happily Patrizare*) the Lord con-

The Epistle

tinue the like care to build and re-paire his house in these who survive you from Generation to Generation, that so your House may still be honourably supported.

*Vide Simp-
son. Eccl.
Histor. 13.
cent. 10.*

Ecclesiastical Story speaks of one Henricus Aueps, when he did fight against the Hungarians, made this vow to God, That if the Lord would give him victory against his Enemie, he would purge his Country from Simony, which at this time mightily abounded therein. We want men of such an heroicall zealous disposition in England.

Oh that all *Patrons* were more mindfull of their high trust; then they would not so often betray the soules of people by putting off a friend &c. with a Living to some *unworthy Chaplaine*. Doubtless there is many a *damned creature roaring in Hell*, cursing covetous *Patrons*

Dedicatory.

*Patrons as well as unfaithfull Pa-
stors; For whose Bloud (in part at
least) they must be accountable to
the Father of spirits and Judge of
the quick and the dead. A most heavy
reckoning, when the sins of so many
Congregations, to which Patrons are
accessary by sending ignorant and
Scandalous Ministers amongst them,
are made theirs; whereas the least of
their own sins unrepented of will
sinke them eternally.*

*God who is faithfull, will not for-
get your labour and cost of love to the
truly Reverend man of God Ma-
ster Hooker (who is now singing Hal-
leujahs in Heavenly Mansions)
when he was persecuted by the
* Archi-flamen of Canterbury. He
will pay abundantly for the pro-
tecting and nursing his Children, Heb.*

6.10.

I know not how better to ex-

A 4

preffe

*Note.
*There are
many of
great rea-
ding, who
will under-
take to
make it ap-
pear that
as Heathen-
ish feasts
Bacchanalia
& Satur-
nalia, &c.
were tur-
ned into
Christmas
and such o-
ther feasts,
hoping
thereby to
win hea-
thens to
Christ; so
were Ar-
chi-flamen
& Flamen
changed
into Arch-
prelates and
prelates out
of a good
intention.*

The Epistle

presse my deep sence of your most
reall favour (the comfort whereof
I daily enjoy) then by taking the
humble boldnesse to beleech your
Honour to adde one thing more;
which indeed is, the *unum necessa-
rium*, whereby you will gaine that
better part which shall not be taken

Luk.10.42 from you; Namely, that you would

Rev. 1.10.
& 2.1. study and pray that you may walke
in the light and heat of that glorious
Gospell constellation (for Ministers
are Starres, and the ^{*} Angels of the
Churches) which you have endea-
voured to fix in Your Orbe. Your

Honour hath been so often at Sea,
and there beholding the wonders
of God in the deep, have been taught
to wrestle with him for mercy. It is
an old saying, he that would learne
to pray let him goe to Sea. Besiege
Heaven with your unwearied im-
portunities, that the *Arke of the
Gospel*

^{*} So ac-
knowledg-
ed by the
Translators
in the con-
teats of
the second
Chapter of
the Reve-
lution.

They, it
seems did
not think
these An-
gels to be
Prelates.
Qui nesci-
erat discar-
navigare.
Ionab 1.5.

Dedicatory.

Gospell, which you have provided
for thousands may be your owne
everlasting Sanctuary. And that
you feasting upon their dainties,
may be fat and flourishing in your
last daies ; standing stedfast in these
shaking times, and immovable, kee-
ping Faith and a good conscience,^{Phi.2.9.14}
(which too many having put away
concerning Faith, have made Ship-^{1 Tim.1.19}
wrack) more and more aboun-
ding in the Worke of the Lord, for-
asmuch as you know your labour is
not in vaine in the Lord,<sup>1 Cor.15.
last.</sup>

This through the grace of Christ,
shall be the earnest prayer of
him who is,

My Lord,

Your Honours most obliged servant,

THOMAS HILL.

లీత్తులీత్తులీత్తులీత్తులీత్తులీత్తు
వీటువీటువీటువీటువీటువీటు

The Right Worshipfull my much
Honoured friend,
Sir NATHANIEL RICH.

I have been often thinking what to send to you ;
at last this Theme which I have lately treated of
in the Pulpit came into my mind ; its of infinite
use and necessity, and a trugh little examined, con-
sidered or layed to heart, yet marvellous necessary for
humiliation to all the children of God, and of great
weight for the making the world guiltlesse before
God. I had thought to have sent it to my Lord of
Warwick for his subcitive houres ; and if you judge
it profitable, after your perusal of it, to commit it
unto him from me, you shall doe well. I am sorry to
bere of such a Worthies sicknesse or weaknesse. Now
^{2 Kin 13:14} Elisha the man of God was fallen sick ; he very words
are able to strike through. The Lord lend you health
and strenght, and peace, and comfort, and joy ; it is
not onely matter of courtesie to pray for such as you
are, but of debt, and our very necessities and duties
call for it, and mine more especially. The Lord be
mercifull to me, and to many in raising you up, and
make you plenus dierum, and serus in coelum re-
dire ; that's all the hurt that I wish you ; And so I
commend you to the word of his power that is able to
keep you, and rest

Yours in the Lord Jesus,

WILLIAM FENNER.

To the Christian Reader, who
desireth to hold fast the form of sound
words in faith and love, which is in
Christ Jesus, and to advance Free-
Grace above Free-will.

Most admirably wise and fatherly hath been the Lords care of his Churches in all ages; and when there were false Prophets under the old Testament, the Lord had his Jeremiahs to confute them, whom he made a defenced City, an Iron pillar, and brazen wals against all opposition. When the devill stirred . Hymeneus, Phi'letus and others, to undermine the truths of the Gospel in the times of the new Testament; the Lord raised and accomplished his Pauls to confound them also. You shall finde when the Churches of Christ are in a wilderdesse condition, and the Serpent casts out of his mouth waters as a floud after the woman, that is multitudes of unsound and Hereticall opinions, the earth helped the woman, and opened her mouth, and swallowed the floud which the Dragon cast out of his mouth: that is, Jesus Christ had those on the here place.

¹ Tim. 2. 20. ¹⁶ See learned Mr. Mead in his excellent Book on the

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here that did encounter and overthrow all
false Doctrine, with which the devill by
his agents endeavoured to poysen and de-
stroy the Churches. Besides the foure gene-
rall Councells, namely, that of Nice, when
1 About Arrius a Presbyter of Alexandria denying
A.D. 320. that the Sonne of God was consubstantiall
under Con- with the Father, and that there was a time
stantine the great, when he was not, was confuted, and truth
vix. obtained a victory there, God stirring up
many learned men to oppose him.

2 About And in the second, that of Constanti-
A.D. 383 nople, when there was a Macedonius who
under The- called the Holy Ghost a creature, many
dosius. were able by the power of truth to confound
him.

About A. And the third, when a Nestorius who de-
D. 490. nyed that the Virgin Mary could be called
under The- the mother of God, providence ordered it so
odosius the second, not that then a councell of learned Bishops and
Nestorius, Elders at Ephesus, should blast that op-
but Nestorius. nion. And when an Eutiches (who in a
different way from Nestorius, who denied
D. 456. the personall Union of two Natures in
under Marianus, Christ) would have the immensity of the
Calcedon. Divine nature in Christ, that there was
only the Divine nature in him, another
councell at Calcedon overthrew him.

God had variety of champions to contest
Cent. 3. with the most subtil and prevailing adver-
saries;

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series; from hand to hand: particularly when there was Manes & Manichæi who rejected the old Testament, and affirmed that man fell not by voluntary defection, but of necessity, because mans body was made of the prince of darkneſſe (wherewith Austin was leavened before his conversion) The Lord had Chrysostome and others to hinder the spreading and prevailing of it.

When there was an Arrius, who denied the Divinity of Christ, there should be an Athanasius raised to overthrow him.

When a Macedonius to oppose the Holy Ghost, then a Basil to break him.

When a Pelagius to advance Free-will into the Throne of Free-grace, then die quo ille God would raise up an Austin, (that in Anglia great light of the Church in his time) to depose that, and to restore this to its crown and dignity.

This Pelagius was born in Britaine the same day that Austin in Affrick; he was the first presumptuous adventurer of the pride of Free-will. He did not think the grace of God to be necessary for the helping of Free-will, for good things in every act. This was condemned in the councell of Carthage, wherein indeed to save himself he did equivocate in the word grace, acknowledging a Note naturall

Dempsterus
ex Walfieldi
refert eodem
natus, tene-
bras errorum
in mundo
effudit, sum-
um Ecclesie

lumen Au-
gustinum
in Africa
emicuisse.

About A.
D. 418.

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naturall, an exciting, and after conversi-
n an assisting grace. This Doctrine was like-
wise condemned in the Synod of Palesti-
na, 1200 years ago, and therein Arminia-
nism kild before it was born by the strength
of that place. 2 Tim. 1.9.

Damnata
antequam
nata Armi-
nii opinio.

This Pelagius had his Scholers, Julianus and Cælestinus. Jesus Christ would
nisi then leave Austin without some Disci-
ples to conflict with those (as Chrysostome
had his Oecumenius, and Theophylact
his Pedissequi, his followers) so was there
a Prosper, and Hilary Arelatensis, to
encounter the old Massilians, and Semi-
pelagians in France.

Vide learn-
ned Arch-
Bi. Ushers
most excel-
lent dis-
course of
free wil, in
his answer
to the Je-
suits chal-
lenge.

About A.
D. 529.

And when there was a Faustus Regien-
sis (a most subtil adversary) a Bishop who
did closely defend Pelagianism in two Books
of Free-will; The Church should have a Ful-
gentius, and Petrus Diaconus, and others
to oppose him. A sentence was then given
against Pelagius and Semi-pelagians, in
the councell of Orange. In the generall,
that their opinions touching free-wil and
free-grace, were not agreeable to the
Catholique faith.

Further, about the yeer 850 one Johanes Scotus (not he which wrote upon the
Sentences, with so much opposition against
Thomas Aquinas, but another) wrote a
Book

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Book against Predestination, which the Church of Leyden confuted with a godly and learned book.

When Godescalcus a man of the Low-Countries is reckoned in the number of this age, about the yeer of our Lord 849. because he spake of Predestination perilously, to wit, That those who were predestinated to life by the decree of Gods predestination, were forced to do well: and those who were predestinated to condemnation, were forced by the decree of God to do evill, was resisted by Hincmarus and other learned men.

This infectious errore Pelagianisme spread into England, where it was apt to take the deeper rooting, because Pelagius himselfe by birth was a Brittaine: But the Lord raised learned Bradwardine, Archbishop of Canterbury and some others to appear in the cause of God & of free-grace, and to fortifie the Churches against all Pelagians, whom Augustin calls Inimicos gratiæ dei; and Fulgentius, Vasa iræ dei.

Afterwards the subtilty of the Serpent insinuated himself into the Garden of the Church by the wit and learning of Faustus Socinus (another Infaustus Faustus in Poland;) They who have opportunity to consult Socinus books de Ministerio, and the

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the Catechismus Cracoviensis (a most subtil and dangerous book) shall find there the seeds of Arminianism, their Helena, there to be conceived (however Molina and other Popish Authours contend as once the seven Cities did whose Homer was) their Media Scientia. They will grant a Divina Præscientia, but deny decretum Divinum to passe upon all things, leaving the will to it selfe to produce its own acts, which indeed is no leſſe then a degree of Atheisme, setting up the ſecond cauſe into the Throne of the first. Herein, and in diuerſe other things the Arminians doe tread in their ſteps, as will appeare to thoſe who examine Peltzius his book, the Harmony of the Socinian and Arminians Doctrin. I wish that book were in English; it would make many bluſh now adaiſ to ſee how incoſitantly (I hope that is the worſt in many) they have runne themſelves into the Tents of Socinians and Arminians, and know not now how honourably to retreat.

About the yeere 1570. when Petrus Baro a French man, had infected Cambridge with that disease from France, (you ſee ſpirituall as well as bodily evils have come from France) and one Mr. Barret, who acted concurrently with him: but then

Peltzius
his har-
mony of
Socin. and
Armin.
Note.

Vide Mr.
Prins Anti-
armin.

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then God giving the Heads of Colledges with the Vicechancellor a prudent zeal to oppose it, they sent up Dr. Tindall and Dr. Whitaker, to complaine to Arch-bishop Whitgift, which begot that Usefull Book of Articuli Lambethani. *

* Sonne af-
ter this

journie Dr.
Whitakers

blessed soul
returned to
her eternall

rest, having
not long
before in

an admir-
able concio

ad clerum,
(rightly
called his

Cygnæa
Cartio) dis-
covered and

confuted
the chiefes
points of

Arminia-
nisme

therein-
† Pelagie

anisme oft
called He-
resis Vide D.

Featles pre-
face to his

Pelag. Red.
Vide Ames.

cas. Consc.
Junius &
Perkins.

Who both
in an year.

The Leaven came then into the Nether-
lands, and (as learned King James saith)
Arminius was the first that infected
Leyden with the Pelagian Heresie * He
was a strong, and clear parted man; and as it
is said of Origen, *Ubi bene, nemo melius:*
ubi male nemo pejus so there are some ex-
cellent discourses in his Works, and others
as desperately opposite to the Covenant
of Grace, shattering all the links of the gol-
den chaine of our salvation, which is the
great evill of Arminianisme. From a
young student, Junius præsaged of him,
that he would be a very usefull, or most per-
nicious instrument in the Church of Christ.
By this Junius (when the Lord had con-
verted him from Atheisme, by reading
the beginning of the first Chapter of the
Gospell of John, wherein he saw such
majesty, that he thought that the Lord did
therein, detonare ab alto) the Lord gave a
soveraign antidote to his Church in
those parts, against the infection of Ar-
minianisme. As about the same time, by

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Note.

that glorious light, Mr Perkins, in England, whom the Lord made a Malleus both of Papists and Arminians, and by more cleare & condescending discoveries of Christ, made the deep mysteries of speculative, & the heavenly secrets of practicall Divinity, to meet in the Pulpit; and all this in a little time; (for hee lived but about 44 Yeares, being borne (ni fallor) in the first, and dyed in the last of Queen Elizabeths reigne. Oh how much did he in a little time?

But still the Devill will be casting weeds into Christ's garden, picking up those that have been rooted out, and throwing them over the wall againe.

Now he made use of Barnevill in Holland, to bring Religion to serve State purposes, and so carried on the Arminian designe there. These differences about the power of Free-will, and such things as hang upon that (for there is the primum movens) now came to be reduced to five Articles, which begat the conference at Hage, betwixt both parties; which is reported both by Brandius, and Bertius.

As the
name Pro-
testants
given first
to the prin-
ces free

About this time came up the name of Remonstrants, as the name Protestant had formerly. Whereupon Dr Ames (once Fellow of Christ's Colledge in Cambridge, but

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but in Dr Charyes time then Master of Cities of
that place, it grew too hot for him, hee not Germanie
complying with the present Ceremonies,
and having Preached a Sermon at the Uni- on in the
versity Church against playing at Cards Diet at
which would not then be born) was by Spiro, A.
the disposing hand of Divine Providence D. 1529. &
carried into those parts, where (as the Au- from them
stine of that time and place) he did grapple passed to us
with all the Patrons of Freewill. And as an and other
Appendix to that conference at Hage, (as it Countries
is set forth by Brandius) writ that most where it
excellent book of his Coronis. But still Armini- was effe-
nus his disciples acted to their utmost; Ber- cted.
tius, Grevinconius, and others so distra-
eted those Churches, that there was a neces-
sity of calling a Synod, which God gave
them as a happy remedy, An. Dom. 1618.

Synod of
Dort, A. D.
1618.

Ob the unwearied activity of adversaries
to the cause of Christ (which should make
others blush to move so heavily in af-
flicting the Doctrine of Free-grace) be-
fore we could understand what the Anti-re-
monstrants in the Synod at Dort fully in-
tended, we had from the Remonstrants Acta
Synodalia, a Book indeed that required an
Ames to answer it (which he hath done
most learnedly, where you have Magnum in
Parvo, a great soule in a little body, a
great deale of forme in a little matter) as

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in his Bellarminus enervatus) that being done by the Fraternity with concurrent in-deavours and quintessence of the best wits amongst the Remonstrants,

About the yeare 1627. Mr. Montague a man of great learning, and being backed by the then potent D. of Buckingham, opened his Arminian (and I had almost said Popish) pack, when the Lord used Bishop Carleton, Doctor Featly, Doctor Preston, and others, as happy Instruments to discover his adulterate wares.

Lately there sprung up a new broode of such as did assert Arminianisme, as Dutch Tompson fellow of Clare-Hall, Mr. Will. Chappel fellow of Christ's Coll. (as the many Pupills that were Arminianiz. under his tuition (whether by him or no, he best knows) but men are more confirmed in their suspition hereof, since they heard of his answerable actings in the University in Irel. but still as in Oxford, when there was any danger of spreading Armi. whether in Acts, Books, or Sermons, they had there Robert Abbot, Twisse, Prideaux, & other works to suppress them; so in Cambridge God gave us lately Davenant & Ward, who did victoriously enter the lists with the most cōfident adversaries of Freegrace. And that bitter weeds could never take deep a rooting in any of

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of these three kingd. and thrive very fruitfully; There was in Ireland a most learned Arch-Aishop Usher to crush it there. And a mighty man in these Controversies, Doctor Twisse (another Austine) to supprese it in England. As learned & industrious M. Rutherford and others have done their parts successefully in Scotland. But alas Arminius now appears amongst us not so much in the Schooles and Pulpits, as in popular meetings.

Who were
after a prime
magnitudi-
ni.

For as Zanchius complained with much regret of the Sulteran Ubiquitaries, that he found them ubique, every where to vex and molest him, so may we grieve, (O that we could with brokenesse of heart bewaile it) ^{2 Tim. 2. 24.} that our Universalists, are almost universally spread amongst us; It is gotten into our Netherlands, much into the fennish & moorish parts of this kingdom, yea amongst many people that love Jesus Christ, & therefore entertaine it, as conceiving it most for his Honour (the more are they to be pittied, and to be instructed with a spirit of meeke-nesse; shew them by Scripture evidence this is not Gods way of advancing Christ, and you recover them) it is now in popular hands, we need such worthies as the Author of this following Treatise (bles-
sed be the Father of mercy, the Foun-
taine

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taine of every good and perfect gift, for his
and many others fruitfull labours) who may
condescend to parley with poor Christians
at their Tables, in their shops, to follow
them at the plow (as Reverend Mr. Green-
ham was wont to do) endeavouring to recti-
fie and reduce them.

*prognosis
non
AquaTus* He knew how to deale wisely with subtile
adversaries, that he might have the more
advantage against them; grants them as
much as he could with consistency to his
own principles, that so he might the more
easily confound theirs; onely you will be so
candid as to consider that herein he speakes
ad populum; And therefore as the anci-
ent Fathers, often useth the liberty of spea-
king like a Preacher rather then as a Doctor
of the Chaire.

Jer. 17. 9.

Notes

I reckon this a very strong argument to
confute the power of Freewill to any spi-
rituall action in a gratiouse manner, the
wofull experience of mine own wretched
heart, being naturally so desperately wic-
ked, opposite to any spirituall good; But this
will not convince others (onely by the way
I would know how it comes to passe, if Ar-
minius Doctrine be true, that we have
Freewill, to choose that which is truly
good, why Arminians are not all very
good men? Will not this be an aggravati-

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on against them at the dreadfull day of judgement ?

Therefore the Lord is most admirably grations in giving us such Masters of the ^{Eccles.12.} 11. Assemblies to fasten such Scripture truths as may hold us fast and close under the Covenant of Grace.

He was a blessing to the Colledge where he was fellow of Pembrook Hall in Cambridge (which hath been a fruitfull nurcery to this Church, and an ornament to the U- ^{Ioh.5.35.} niversity) and after a burning and shining light in Staffordshire ; He delighted much in preaching in an Evangelicall way, from place to place, as pittyng many poor pining seduced soules under blinde and superstitious Ministers. The Lord fill their hearts, with compassion to them, who have power in their hands to supply them, that so millions do not perish for want of vision.

Afterwards the noble Earl of Warwick fixed him at Rochford in Essex, where he did speak & do great things to the honor of Free Grace ; He lived there more by acting vigorously to his great Lord and Master Jesus Christ, in a few years, then most of us his Brethren do in many.

O that we who are left behinde in these conflicting times, could more punctually and closely E. S.

It is not
enough
loqui magis
unus sic we
d. magna
vire et
closely E. S.

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*closely follow his example ; It is not stur-
dying the groundlesse fopperies of Pope-
ry, nor the immersing our minds wholy in-
to some dry disputes concerning some ex-
ternalls and formes about Religion, (as
too many do now a dayes being engaged in a
party) that will spiritualize us or our
hearts so much as Studying and Preach-
ing over the Covenant of Grace ; The my-
sterious and heavenly secrets of the Gospell
rightly opened and wisely applyed, will by
Gods blessing breed a Gospell spirit in
thee, leave a gratioues tincture upon the
spirits of Teachers and Hearers; whereas
possibly for want of this, there may be a le-
gall tartnesse and severity in the Spirits
and Tongues of able and good men.*

*The gratioues and powerfull Lord who
only teacheth to profit, annoynt all his
Saints with that holy unction that they may
be able to discern of things that differ,
clearly to distinguishe betwixt truth and er-
ror. And that he may to this and other
happy purposes, blesse abundantly this sa-
vourly acute and solid Treatise, shall be the
earnest Prayer of him,*

*Who is thine in and for
the Lord Iesus.*

THOMAS HILL.

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Thou

To the Reader.

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WILFULL
IMPENITENCY
THE GROSSEST
SELF-MURDER.

Ezech. 18. 31, 32.

For why will ye die, O ye house of
Israel?

 He wicked in this Chapter dispute
against God; the Fathers have eaten
Sower Grapes, and the obildrens reiib The divisi-
are set on edge. Our Fathers have sin- on of the
ned, and we are punished; a common Text.

cavill in every naturall mans heart, when its
urged. Adam fell, and his poor posterity smart
for it; if God will needs damage us he may, we
have no power for to help it, for who batb
resisted his will? this is mans Syllogisme. God who Gods calme
might send man to hell for answer, answers answer to
calmly.

1. By abjuration, as I live sayth the Lord, ye in particu-
shall not have occasion to use this proverbe any lars.
more as Israel. v. 3.

2. By an assertion, the soule that sinneib it shall
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doth sin.

3. By explication of himselfe, if a man do that
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bin never so wicked, yet if he returned he shall
not dye, v. 21.

4. By appealing to their consciences; have I any pleasure at all that the wicked should dye saith the Lord? and not that he should returne and live? vers 23. have I any pleasure? I appeale to all your consciences, have I any pleasure at all that the wicked should dye?

5. By retorsing; heare now O house of Iſrael, is not my waye equall? or are not your wayes rather unequall? v. 25.

6. By a conclusion; therefore I will judge you O house of Iſrael, every one according to his wayes, vers. 30.

7. By a finall decision of the whole controverſie; repente and turne your ſelves, &c. so iniquity ſhall not be your ruine; cast away from you all, &c. for why will ye die, &c.

Where we have theſe foure things.

1. God diſclaims all cauſe of their damnation from his ſecret will. I have no pleasure in the death of him that dyeth.

2. He removes all cauſe of the deſtruction from his revealed will; repente and turn your ſelves, obſervable. &c. so iniquity ſhall not be your ruine; cast away, &c.

3. He diſavowes all cauſe of their deſtruction from his permiſſive will, as though that were guilty, acceſſary to it; they can have no colour why they are not wrought upon; make you a new heart and a new ſpirit: Make the fault lie not at his dore, no it lies at your dore, make you a new heart.

4. He caſis all the cauſe of their deſtruction upon their own reſolus wills. Why will ye dye O house of Iſrael?

1. What

Four

things very

1. What is the cause yee live in your finnes, and die and perish in your finnes ? is it because I am *not mercifull* ? you know I am gracious and full of mercy and *ready to forgive*; why then *why will ye die O house of Iſrael*.

2. Is it because I am *swift to revenge* ? you know I am *slow to anger*, and give you a *warning* before I *consume* you; why then *wil ye die O house of Iſrael* ?

3. Is it because I will *destroy* you for *Abaz* or *Manages*, or *Zedekiabs*, or *Adams* *linne quasi canis peccatum fut dependeret*? you know that if the son walke not in the fathers sinne, I use to receive him, you can beare me *witneſſe*; I call you to a *new covenant*, why then *wil ye die O house of Iſrael*.

4. Is it because ye have no *Saviour*? you know that the *Lambe of God Christ Iesuſ was slaine for you from the beginning of the World*, *Ioh.3.16.* *Rev.13.8.* that you may be *saved upon faith*.

5. It is because ye have *no power*? ye know I offer you *grace* and *power*, and ye will not have it; *why then will ye die, &c.*

6. Some Authors alleadge *five why's* more, why will ye, &c. Is it for this cause, or that cause, or that? or what cause is it? no cause on Gods *ſide*, no, ye may *banke your own wils* if you perish; this, this only *accuseth* you, you *wil not be ruled*: you are *careleſſe* of God, Christ, grace, and you *wil be ſo*, ye are *vaine* and *carnall* and *obſtinate*. and ye *wil bee ſo*; woe unto thee O *Ierusalem*; *wilt thou not be made cleare*? when *ſhall it once be*? *Jer.13.27.* he does not say woe unto thee *Ierusalem*, *canſt thou not be made cleare*?

Wilfull Impenitence

but wili thou not be made clean.

Presuppositions not to be mistaken.

1. Presupposition not to be mistaken.

1. Its true that a wicked man cannot repent, nor be converted of himself; but this cannot only do's not hinder him; if a wicked mans cannot only did hinder him, he might excuse himself before the tribunall of Christ, Lord thou knowest I did my best. I would have bin ruled by thy word, but I could not; I would have bin bumbled and reformed better then I was, but I could not, If a wicked mans cannot did hinder him he might excuse himself thus. But alas he is not able to say thus without peremptory lying. Lord, I could not chuse but do wickedly, I acted most wretchedly, but I could not otherwise chuse (though it was not in thy power not to be born in originall sinne) yet who necessitated thee to commit such grosse actuall sins.) In Prov. 1.29. they bated knowledge, they did not chuse the feare of the Lord. They did not use any liberty of will to choose that which was good. What, was it because they could not? no, for albeit they could not yet that was not the cause. No they would none of my counsell, they despised all my reproofe, v.30. Marke, the reason, why they did not choose, was not because they could not choose, but because they would not.

2. Presup.

Its true God doth not give them power to believe, and to be renewed; but can they say though I would seriously, God would not? were they able to say thus? though I desired it heartily, God would not give me grace, then they had some colour

colour to cast it upon God, I would, but God would not. But they cannot cast it upon him. How often would I have gathered thee together even as the Hen gathereth her chickens but thou wouldest not? I would sayd God, but you would not; nay how often would I but you would not?

Mat. 23. 37. Though God be not so willing Mat. 23. 37 as to give them all power to believe, and be saved, yet he is *aforehand* with them.

Its true, if the wicked should will as far as 3. Presup. they are able to will, yet their will were not able full out; but this doth not excuse them, because God alwayes resolved to be *aforehand with them*. Indeed as in Mat. 25. 29. God gives his servants this rule by which he ever goes towards them, *unto every one that hath shall be given*, and he shall have abundance; speaking of things in *codem genere*. But to apply it to a man in the state of nature, is to say grace is given according to workes, which is the very dreggs of *Pelagianisme*. Yet how ever all this is a most encouraging intimation. Let *Faciem* any man use the power that God gives him and *quod in se est, deus faciet quod in se Pelagia. Er.* he shall have more: As he that takes paines for learning: As he that useth meanes to increase his estate, may find in ordinary providence, *the hand of the diligent makes rich*. He that *Prov. 10. 4.* useth a penny well makes it two pence; hee & *10. 22.* that useth two pennies very well, makes it a groat.

So that though there be not such an *Infalibilis nexus*, that God hath bound himselfe in the use of our naturall abilities to addesupernatural grases, yet undoubtedly he will never be wanting

Wilfull Impenitency

ing to promote any good worke, till men neglect or contemne. And this leaves men wholly without excuse, and shewes it is not their cannot, but their will not, which betrayes them to their spirituall losses; namely their wilfull rejecting of God's gracius off'rs.

4. Presu'. Its true God gives the wicked but one Talent, when he giveth his children foure, two at the least; but they cannot say he is austere, reaping where he sowed not, gathering where he strewned not. No, There's the same proportion between one Talent, and gaibering one more, as there is betweene two, and the gathering of two others, &c.

You know that they are ready to complain, as Christ shewes it in the Parable. Lord, I know that thou wast a hard man, reaping where thou hast not sown, and gathering, where thou hast not strewed: But ye remember also the Lords answer. Thou wicked and sloathfull servant, &c. Mat.25.26. Marke, he castis the blame upon his wilfulness, that he would not take paines for to trade. So the wicked complain, alas God hath not sownen any power of conversion in my heart, and will hee looke for to reap it? This is austeresesse and hardnesse of dealing. Oh thou wicked and sloathfull servant, &c. Why didst thou not trade with the Talent that I gave thee? One Talent shoulde beget one, as well as two beget two, &c. But I gave thee wit, and thou buriedst it in the earth, and hast bin earthly with it. I gave thee knowledge, and thou hast hid it in the earth, and not traded for reformation according to it, &c.

Alas

Alas thou canſt not pleade *a cannot*, but onely a *will not*.

Its true, that if one wicked mans *will be more willing then another*, it is not from *himſelfe*, ^{5. Presup.} ^{1 Cor. 5. 7.} but from *God*. Fot *what haſt thou that thou haſt not received?* ^{1 Cor. 4. 7.} Its *God* that maketh one wicked man to differ from another in *goodneſſe*, and to be *better then another*. One wicked man is a *drunkard* and another is better &c. One wicked man is more *wilfull*. another is *leſſe*. Its *God* that makes this difference; yet notwithstanding its his own fault, that he is not *ſo good as his neighbour*, especially when he sits under *better helpeſt then his neighbour*. The ^{Mat. 14. 41.} men of *Nineveh* ſhall rise up againſt this *genera-tion*, and ſhall condemne it, because they *repented at the preaching of Jonah*, and behold *a greater then Jonah is here*. See, this *genera-tion* was *worſe then Nineveh*. *Nineveh* repented a great way, even in *fackeloth and aſhes*, but this *genera-tion* doth not. I grant it was *God* that did make them do more then this *genera-tion* doth do. For all would be *alike wilfull* if it were not for him. But yet this *genera-tion* cannot plead *in judgement*, Lord, thou *wast not ſo gracious unto us*, as to *Nineveh*, No. Jesus Christ expreſly telleth them. *Nineveh* ſhall rise up in judgement againſt them *q. d.* *Nineveh* was not *ſo wilfull as you*, *Nineveh* would, but you would not. Our *Saviour* Christ ascribes it to their *wilfullneſſe*, that they were not *ſo willing as Nineveh*. *Nineveh* would, but you would not. Thus you ſee the ſuppoſi-tions, which I beſeech you remember as we go, leaſt perhaps you miſtake us.

Doct.

The reason why the wicked do not repent nor come out of their sinnes, is not because they cannot, (though they cannot) but because they will not.

Act 5.3.

Peter saith to Ananias why hath Satan filled thy heart to ly to the holy Ghost, to keepe backe part of the price of the Land? was it not once in thy power? Before thou didst promise, 'twas in thy power whether thou wouldest promise or no, did any force thee to promise? and when thou hadst promised, did any squeeze the lie out of thy tongue that thou shouldest tell a lie to the Holy Ghost? did any drag thy fingers to the money and force thee to handle it? no thou wouldest lie, and thou wouldest finger it.

7 Demonstrations to prove this.

I. Demon.
1. The wicked thinke they have power to repent.

Prov. 6. 10.
All the free-wil. m. n-
gers reason
why they do
not repente
because they
will not; nor
of their own
mowb will
God condene
th. m.

1. The wicked thinke they have power, and yet they will not doe according to their thoughts. What's the reason, they presume to repent another time, but because they thinke they have power? what's the reason, they hope to repent on their death beds, but because they thinke they have power? or at least that they are able to beg power of Christ Jesus. Now by their own thoughts God will convince them, that they do not give over their sinnes, because they will not; like the sluggard yet a little more sleepe, yet a little more slumber, yet a little more folding of the bands to sleepe; the sluggard, he thinks he can rise time enough, and do all his busynesse e're night, though he lie a little longer, and therefore does he presume to lie a while longer; So thou art loth to come out of thy sinnes yet, time enough yet thinkst thou, thou hast secret thoughts thou art

art able to ſhift for Heaven afterwards, tufh an unhappy youth may make a good old man, and a young Saint an old Devill. Hence it is that the whoremaster he can plead, did not David commit adultery too? as though he could get up againe as well as he; the drunkard, was not Noah drunk? as though he were able to re-pent as well as he. The Theife on the Croffe did not he repente at laſt gaſte? as though he could ſhift as well at laſt; ſo they thinkē they can leave off their finnes for a need, and therefore the reaſon why they do not, is onely because they will not. He that thinks he hath a hundred pound of his own in his purſe, and yet will not give a poore body a halfe penny: what's the reaſon he will not open his purſe to give? because he cannot? No, he thinkes he hath it and can; but he will not; ſo the reaſon why thou art not reformed, is, thou will not.

Luk.23.40

2. Demonſtration; because thou doſt not ſo much as try whether thou canſt or no. There-
fore thou doſt not ſtiche at a cannot, but a will not; when a master bids his ſervant carry a ſack of Corne to the Mill, I cannot ſayes he; but cannot you try ſayes his master, cannot you go about it? no he will not try; why then he is wilfull; if his master ſhould ſee him ſwetting and ſtriving to carry it, it were ſomething, then he would ſay he ſtuck at a cannot; but when he will not be at the paines to try, he ſtiches at a will not. So thou ſtichſt at a will not, thou doſt not every day in arena discendere ſweat at good duties, thou doſt not ſtudy and labour every

2. They wil not try.

Tentamen
ad Trojanum
pervenere
Greci.
Theo.

every day how to *sonn all temptations*, and prevent *all thy sinnes*, thou doſt not go about the cleansing of thy Family, the purging of thy House, then *wilſt not go about it*, and therefore the reason is, because that thou *wilſt not*. Nay its all one whether thou haſt power yea or no. To what end ſhould God give thee power? for thou *wilſt not* uſe it. Nay how doſt thou *know* but when thou goeſt about it, thou mayeſt meet with, though ſome power? but thou *wilſt not try*; cut down thy drunken ſigne, and trye, never let drinking and ſwilling be in thy house and trye, ſet up conſtant holy conferences and trye; frequent Prayer in thy Closet and trye, &c. But I haue tryed againe and againe, and yet it will not do; every day try though, *ſi crebro jacias, alias aliud jeceris*, though thou haſt thrown the Dye a hundred times, yet next time may be thou ſhalt throw a good caſt; But thou wilſt not try. I would haue bealed Babel, but ſhee would not be bealed. The field of the flatbfield is all groen over with Thornes, and Nettles had covered all the face thereof, and the ſtone wall thereof was broken down, *Prov. 24. 31.* whatſ the reaſon he hath not a good crop? because the ground would not beare it? no, how does he know? he *wilſt not try*, hec *wilſt not plow it and harrow it*, and *weed it and manure it*, and ſow it, he *wilſt not try*, therefore tis becauſe hec *wilſt not*.

3. Demon.

They re-

fuse the

God offers.

3. Demonſtration. God offers thee many good mations of power, I will helpe thee and I wilb help which inable thee, and thou *wilſt not be helped*; God God offers caſts

casts in these good motions and thou casts them out. Stand ye in the wayes, and so, aske for the old paths and walke therein, and ye shall find rest to your soules; but they sayd we will not walke therein. *O do but aske for the good way and labour to walke in it,* I'le helpe you and assist you; but we will not say they. I set *watchmen* over you, saying, *hearken to the sound of the Trumpet,* but they sayd *we will not hearken,* verſ. 17. This is *plaine English* as we say, *you will not;* ye have preaching every Sab-
bath and every weeke, but ye will not; God sends you good motions every day and houre, but ye will not; when a beggar will not be helpt, why does he starve? what because he *cannot chuse?* no, he starves because he *will starve.* O sayest thou, I do heare the word and I can-
not heare it better. I do pray dayly and I can-
not pray better, &c. thus thou retortest upon God, as the *unprofitable servant,* Lo, *there, thou hast that is thine;* Lo, here's the best fayth thy spirit helps me to, here's the best obedience that thy power inabled me to, &c. Lo, there thou hast that is thine, thou helpest me with no more. I was not able to do better; *qui ore potes hoc dicere?* sayes *Gualter,* which what face canſt thou say thus? is this all that God hath offred to inable thee? ah thou wilfull creature; The Lord hath offred to helpe thee to a thousand times more, but thou woudſt *not be helped.*

4. Demonstration. God hath not only offred thee power to do more, and thou *wilt not take it,* but also given thee more power and *thou wil*

4. *Demon:*
And will
not use the
power
which he
not hath given.

*Tentantes
ad Trojam
pervenere
Greci.
Theo.*

every day how to *shun all temptations*, and prevent *all thy sinnes*, thou dost not go about the cleansing of thy Family, the purging of thy House, than *wilt not* go about it, and therefore the reason is, because that thou *wilt not*. Nay its all one whether thou hast power yea or no. To what end should God give thee power? for thou *wilt not* use it. Nay how dost thou *know* but when thou goest about it, thou *mayest* meet with, though some power? but thou *wilt not* try; cut down thy drunken signe, and trye, never let drinking and swilling be in thy house and trye, set up constant holy conferences and trye; frequent Prayer in thy Closet and trye, &c. But I have tryed againe and againe, and yet it will not do; every day try though, *si crebro jacim, alias alius jecerit*, though thou hast thrown the Dye a hundred times, yet next time may be thou shalt throw a good cast; But thou *wilt not* try. I would have bealed *Babyl*, but *shee* would not be bealed. The field of the *slabfull* is all grownen over with Thornes, and Nettles had covered all the face thereof, and the stone wall thereof was broken down, *Prov. 24. 31.* what's the reason he hath not a good crop? because the ground would not beare it? no, how does he know? he *will not* try, hee *will not* plow it and harrow it, and *weed* it and *manure* it, and *sow* it, he *will not* try, therefore *tis because hee will not*.

3. Demon.

*They re-
fuse the
inable
God offers.*

3. Demonstration. God offereth thee many good *actions of power*, I will helpe thee and I will help which inable thee, and thou *wilt not be helped*; God offers casts

casts in theſe good motions and thou casts them out. Stand ye in the wayes, and ſo, aske for the old paths and walke therein, and ye ſhall find rest to your ſoules; but they ſayd we will not walke therein. *O do but aske for the* Jer.6.16. *good way and labour to walke in it,* I'le helpe you and affiſt you; but we will not ſay they. I ſet watchmen over you, ſaying, *bearken to the ſound of the Trumpet,* but they ſayd *we will not hearken,* verſ. 17. This is plaine English as we ſay, *you will not;* ye have preaching every Sabbath and every weeke, but ye will not; God ſends you good motions every day and houre, but ye will not; when a beggar will not be helpt, why does he ſtarve? what becauſe he *cannot chufe?* no, he ſtarves because he *will starve.* O ſayest thou, I do heare the word and I can- not heare it better. I do pray dayly and I can- not pray better, &c. thus thou retorkeſt upon God, as the *unprofitable ſervant,* *Lo, there thou* Mat.25.2 *beſt that is thine;* *Lo, here's the beſt fayth thy* ſpirit helps me to, here's the beſt obedience that thy power inabled me to, &c. Lo, there thou haſt that is thine, thou helpeſt me with no more. I was not able to do better; *qui ore potes hoc dicere?* ſayes Gualter, which what face canſt thou ſay thus? is this all that God hath offred to inable thee? ah thou wilfull creature; The Lord hath offred to helpe thee to a thouſand times more, but thou wouidſt *not be helped.*

4. Demonſtration. God hath not only offred *thee power to do more,* and thou *wilt not take it,* but also given thee more power and thou *wilt* 4. Demonſtration. *not* *hath given.* And will not use the power which he

not use it, & therefore the reason why thou dost not, is because thou wilt not ; God hath given thee one *talent of power* at the least, why dost thou not put it out to the *merchandizers* and occupy with it? ~~merchandizers~~ *Subiectus* sayes *Chrys.* The power that God hath vouchsafed thee is thy *talent*. Why didst thou not employ it to the utmost ? every Sermon gives thee new power, a new price ? so every good counsell gives thee a new *power* ; what art thou better ? every blessing thou hast had, gives thee a *new power*, wherein are thou *purer* ? does God give thee but eyes, thou hast more power to glorify him, then he that hath none, &c. Every *mercy* *helpes* thee with *new power*, but wherein dost thou use it ? God hath given thee good memory, how hast thou stuft it ? meanes and maintenance : how hast thou honoured God ? why, &c thine own conscience accuseth thee, thou hast wasted his goods, wasted them upon belly and back, which have devoured more thoughts then ever his worship could have ; thou hast wasted them upon thy credit in the World, and thy pleasure, and thy lusts, and thy fleshly desires. How is it that I heare this of thee ? Thou shalt heare one day of this small watchword, *give account of thy stewardship*, for thou mayst be no longer *steward*. What dost thou talking of thy want of power ? I could not do thus, and I could not do that ; where are my goods that I lent thee ? give account for thy memory. Lord, I remember this and that Tale, this and that Bawble ; thou evill and unprofitable servant thou, and why couldst thou

thou not remember my Commandements as well ? give account for thy *wis*. *Lord I have contrived businesſes, bargaynes with it, I have jested, quirped, been merry with it ; thou evill and unprofitable servant thou, why wouldſt thou not be witty for God, and for the good of thy ſoule ? &c.* God hath given a great deale of more power then ever thou bringest to act, and therefore thou *art wilfull*.

5. Demonstration ; the more power thou haſt to repent, the more *thy will is againſt it*. *They grow the more meanes that God doth vouchſafe, worse by the more Preaching, the more knowledge, the more reprooſes, the more inlightnings, the more power thou haſt to repent, the more thy will is againſt it.* *Bernard ſayes ſuſh a one is a perverse man, that God is feigne to ſay to, quid faciam tibi ? what ſhall I do unto thee ? O Ephraim what ſhall I do unto thee ? for thy righteousneſſe goes away like the dew.* *Hof. 6.* *Hof. 4.6.*

4. The more meanes thou enjoyest, the more thy righteousneſſe goes away ; one would thinke the more the *Sunſine* of the *Goffell a-riſeth*, the more your righteousneſſe ſhould encreaſe, it goes the more away ; like the *dew*, the more the *Sun riſeth*, the more it vaniſheth away ; like many of you, the more preaching you have the farther ye are off ; a man might be acquainted with you heretofore, but now that you have been ſoundly rebuked for your ſins the further you flie off ; nay ſome of you that were ſowewhat *forward* heretofore, are *mockers* now ; ſome of you that were ſome-what *owardly* heretofore, are more *covetous* and

and *Waspish*, and *Passionate*, and *Worldly*; like the weeds the more they are pluckt up the more they doe grow, or like the Earth the more it is washed the dirtier it proves, so the more means ye have to be inable to good, the *wilfuller* ye are.

6. Demonstration, because *tby cannot is a voluntary cannot*; thou hast wilfully brought

Their cannot is voluntary. the most part of thy cannot upon thee. I cannot give to the poore sayest thou; yea but

A Moral impotency. thou hadst it once, and thou hast *wilfully spent* it, thou hadst Lands and Meanes and com-

mings in, but thou hast spent it at the Ale-
house; thou hast consumed it on the game-

house. Thus *tby cannot is a voluntary can-*
not; *causa causa est causa censati*; thy will

was the *cause of tby cannot*, and therefore thy will is the cause of thy not giving to the poore. I cannot reade sayes one, and no mar-

vile if I be ignorant; but thy Parents would have set thee to Schoole, and thou wouldest be a trewant; therefore thou art *willingly igno-*

rant; I cannot remember a Sermon sayes anoth-

ther, no wonder though I repeat it not in my Family, but forget it as I do; but thou hast willingly ram'd it with matters of the

World, or hast weakened it with drinking, and therefore thou art *wilfully forgetfull*, &c. The unprofitable servant was curst that had

layd up his pound safe in a Napkin; hee did not lesson it, nor imbezele it, but onely

layd it up, and yet hee was cursed because hee did not *layd it down* sayes *Cbrysoft*. hee was cursed because he did not *double his*

pound,

Luk.19.20.
Cbrysoft.

pound; ah the woſull estate that thou art in! if he were accursed that did lay up his pound, what ſhall become of thee that doſt leſſen it? hee did not double his abilities, and therefore he was cursed; thou doſt not onely not double thy abilities, but thou doſt leſſen them. God hath inabled thee to do many a thing, and now thou art not able, thou haſt willingly leſſened thine ability; now then thou canſt not excuse thy ſelfe that thou canſt not, because thou haſt brought this *cannot* on thy ſelfe; Thou canſt not weepe at a Sermon but thou couldſt once; thou canſt not reſiſt ſuch a luſt, but thou couldſt once, and thou haſt willingly brought this *cannot* on thy ſoule, and therefore this is all the cauſe because that thou will not.

7. Demonſtration. May be thou canſt not, ^{7 Demon.} yea, but thou art contented with thy canſot; thou canſt not be holy and thou art con- tented not to be; thou canſt not crucify thy luſt, and thou art contented with this can- not, may thou ~~maſt~~ not be able. Sir, I tell you how you may put up this injury if you will; but Sir you ſhall not make me put it up, I will not be directed by you, as it was with desperate Judah, my people lovet to have it ſo. Thou art carnall, and thou lovet to be Ier.5.31: ſo; were a man in the ſtockes and not able to get out, yet if he be contented to be there though he cannot get out, that is not the reaſon of his ſtaying but *hee will not*; thou canſt not walke humbly and holily, and *thou leſteſt to have it ſo*; what would you have me ſo

so pure forsooth? So then the reason is because that thou wilt not; if thy will were not it, thou wouldest never be *content with thy cannot*; the Congregation is bad, and thou lovest *to have it so*, the more custome thou shalt have for thy Ale-house; like a bad *Clerke of the Assises*, I heard one speake it my selfe, he was glad there was so *many Rogues*, hee had the more *money*; so some of you are glad there be so many *frequenters* of the *Ale-bench*, yee have the *more custome*, yee love to have it so, ye cannot reforme the *sins of one another*, and yee love to have it so.

The Presuppositions premised, and the Demonstrations prefixed, it followes now that I lay down the grounds of this necessary truth. (Seit.)

The reason why a wicked man doth not turne unto God, is not because he cannot (though he cannot) but because he will not.

He cannot say this at the day of judgement, Lord, *thou knowest* I left every finne that I could, and I tooke all the best courses that I could to become a new creature, but I could not. A wicked man shall not be able to say thus without lying. The man in the *Goffell* that had not on the *Wedding garment*, could hee say, Lord, I was notable to go to the *shop of the Goffell* to seeke one? No. He was *freeblesse*, *Mat. 22.12.* God finds out the hypocrite, though but one, and when once discovered, he is confounded and silenced with the guilt of his own wilfulness.

THE

The first Ground.

THe first ground is this, which is observed by our learned Divines at the Synod at **Dort**, namely, **Art. 3. &**
4. in refut.
3. 4. error.
posit.

Every man can doe more good then he does, and ſhuſ more evill then he does, though he confeſſe not in a gracious manner. If he can prove this to be true, it will neceſſarily follow that the reaſon why a wicked man does not returne, is not becauſe he cannot, but onely becauſe he will not.

Arguments to prove it.

1. Consider, if a man can doe more then hee doth, nothing can hinder him from doing more then hee does but his will; when the fire can burne more, it doth burne more, because it hath no will to come betweene the power of burning and the act of burning to ſuppend it. The fire is a naturall agent, and therefore burns as much as it can: but a man is a voluntary agent, and therefore when he can do a thing and does not, 'tis becauſe his will comes betweene to ſuppend it: So that the reaſon is this, he will not. Pilate hee had power to crucifie Christ, and power not to do it, *John 19. 10.* hee had power not to do it, why then does hee crucifie him? not becauſe hee had no power to doe otherwise, hee confeſſes himſelfe hee had power to do otherwise, but hee trauſified Christ, because hee would doe ſo. When a man hath power to doe a thing, or not to doe a thing;

1. Conſi.
Every
man can
do more
good then
hee doth.

It's the will that either suspends or determines.

Confid. 2. 2. Consideration, that if a man can do more then he does, and yet will not, hee must needs voluntarily hinder himselfe from doing that which he *cannot*; the reason is, because a man must first do that which he *can*, before hee can come to that part which he *cannot*. Suppose a lame man were to go to *London* from hence, and not able to go one mile of the journey, but there stands one at the *Church-stile*, that offers if he will but crawlle thither, to carry him; he is able to crawlle so farre as the *Church-stile*, but hee will not; does not hee voluntarily hinder himselfe from going to *London*? *that which he can doe, must be done first, before that which he cannot*. So yee that live in your sinnes, you must first do that which you can, before you *can looke* that God should helpe you to do that which you *cannot*; if thou dost all that thou canst, for ought that thou knowest, *Christ* though hee hath not absolutely engaged himselfe, stands at the *Church-stile*, there ready to helpe thee. *There be men in the World whom he is resolved to helpe; thou dost not know but thou art the man.* *Christ* hath not told thee any thing to the contrary, but onely he bids thee do what thou canst; canst thou not cut off thy long haire? are no Sizers able to cut it? have not you a Tongue in your heads yee that keepe disorders in your Ale-houses? cannot you lay ge you hence yee drunken companions, here's no entertainment for you? you must do the which you can, before you can expect *Christ* hel-

help to do that which you cannot ; and if you will not do that which you can, you do voluntarily hinder your owne ſelves from doing that which you cannot ; Joshua could not ſtand before Ai nor hinder a cloſe Achon from taking the golden wedge; but when it was taken & known, he was able to make him an example. Joshua he falſed and cryed unto God all day untill night, that the Lord would mercifully ſave him and all Israel; Now heare what anſwer the Lord gives him, get thee up ſayth he, why lyeft thou here ? *Josh. 7.10. Israel hath ſinned, go and execute Iuſtice*, go and do that firſt, and then I will anſwer thee about Ai ; for if Joshua would not have done what he could, the Lord would never have helpt him to do that which hee could not. So thou prayſt for mercy and grace, oh that God would convert thee and pardon thee ; get thee up ſayes God ; doſt thou ſtand praying for mercy as long as ſuſh things and ſuſh things are not reformed ? thou haſt drunkenneſſe in thy houle, go and reform that ; thou art in league with a ſet of base luſts, go and reforme them ; if thou wilt not do that which thou canſt, how canſt thou be ſure God will helpe thee to do that which thou canſt not ? no thou ſtikſt at a will not, as long as thou refuſeſt to do that.

3. Consider if a man will not do that which hee can, neither will hee do that which hee cannot if hee could ; the ſervant that will not go ſive or ſix miles in a day which he can for his Maſter, neither would he go a hundred miles for his Maſter if hee could ; you that can reforme out-wardly

merdly, at least if you would, and yet will not, neither would you reforme more if you could ; ye have money in your purses, cannot you spend it better then upon swilling and drinking and gaming ? yee can well enough, but yee will not. So yee would do, had you that true riches, Luke 16.11. yee have natural abilities ; if ye will not be faithfull in them, so it would be if so be you had better ; ye that have morall and civill endowments, if ye will not be faithfull in them, neither would you if God should lend you more, &c. ye are able to avoid swearing and lying, but yee will not, neither would yee avoide all other sinnes if yee could ; if a man will not do that which hee can, neither will hee doe that which hee cannot if hee could.

¶ Confid. 4. Consider, if a man will not do that which hee can, can or cannot call's one to him, all sticks at his will. I cannot repent and I cannot give over my sinnes sayest thou, and I pray thee who told thee that thou canst not ? I am naked sayes Adam, and who tould thee that thou wert naked ? sayes God, Gen. 3.11. So may I say who told thee thou canst not ? does not thy own conscience tell thee tis because thou wilt not ? I cannot digge sayes the lazy Steward, and so begge I am ashamed, Luke 16.3. I cannot digge ; if he had a cudgell about his back, it would make him to digge ; to beg I am ashamed, sayes he ; he was not ashamed to cozen his Master of his goods, but hee was ashamed to begge. I have married a wife and I cannot come, Luke 14.20. No, what did his wife tie his legges ? there

is a Lyon in the way, I cannot go out ſayes the Pro. 22.
ſluggard; alas thy owne ſluggiſh wilfull wiſe
are thiſt cannot. Can or cannot alls one to them,
they never come to trie whether they can, yea
or no; the ſluggard never looke out to ſee the
Lyon in the way, but hee dreameſt there was one
there, and hee was willing to believe it, hee
would not go out to ſee; the idle ſteward did
not trie whether he could digge, yea or no; if
he had taken the Spade in his hand and gon
about the worke, twere another matter; but
I cannot digge ſayes he, he never would put it
to tryall, but takes another courſe without
trying of that; ſo that alls one can or cannot,
if a man will not do that which he can, can or
cannot, alls one to him.

5. Consider, if a man will not do that which 5 Confid.
hee can, thiſt will make a mans conſcience when
it comes to ſpeakē in sober ſadneſſe, thankē himſeſe for his periſhing; mens conſciences do but
iſt with them now, while they can ſay tuſh tis
because I cannot believe, and because I cannot
repent; but at the houre of conviſtion or the day
of judgement at fartheſt, then conſcience will
ſpeakē in sober ſadneſſe; when I was hungry yee
gave mee no meate ſayes Christ, when I was a
thiſt yee gave mee no drinke, I was a ſtranger
and yee tooke mee not in, ſick and in priſon and yee
viſited mee not, Mat. 25.43. marke Christ puts
no cannots on their conſciences at the day of judg-
ment; could they ſay, alas, we had never a bit
of bread for to do it, never a drop of drinke
for to do it? no, you ſhall ſee how their con-
ſciences were mante; they could not ſay that they
could

could not ; could not ye comfort Christ's deare members as well as ~~mock~~ them ? couldst thou not take them into thy houle as well as carnall acquaintance ? its worthy observation to consider, that generally Gods threatnings do not turn against *Cannots*, nor his judgements against *Cannots*, but against mens particular sinnes, that they *might have avoyded* ; for though mens sinfull consciences doe necessarily incline men to sinne, yet not unto this sinne, nor that sinne, non determinat necessario ad hoc vel illud malum, hic & nunc, lay our Brittaine Divines at the Synod. Sinfull concupisence does not necessarily determine men upon these and these sinnes, with t' e particular circumstances which they live in, as this rapine, this lie, &c. thus yee see this will make a faire ground of our Doctrine if so be we can prove it.

Every man can do more good then he does, and avoid more evill then hee does.

This is a most certaine and infallible truth, and needs no confirmation, but I will prove it notwithstanding.

I. Argu. First, because God doth complain against the wicked for the voluntary doing no more good then they doe : what so much preaching and no more good ? so many meanes and no more fruit ? &c. so God complaines against Israel, notwithstanding they departed not from the sins of Jeroboam, &c. and there remained the groves also in Samaria, 2 Kings 13.6. the grove also, what not so much as the grove cut downe ? and yee must have the sinnes of Jeroboam ; that were enough, stuborneſſe

borneſſe one would thinke ; but yee must ſuffer the grove *also* ? reforme nothing, no, not the grove under your face ? ſee how *God* girdeth their wilfull ſecurity that they would do no more good then they did ; not ſo much as cut downe that grove ? ſo many warnings and threatnings, &c. and yet the grove *also* ? yet thy filthy Tongue, thy covetouerneſſe alio, &c. not only keepe thy other luſts, but thy profa-
neſſe *also* ?

Secondly, because otherwise there were *no roome for praise nor diſpraise*, if a man could do no more good then he does, nor ſhun no more poſſible e-
vill then hee does, then no man could be
praised nor diſpraised ; you know that wicked
men and women may do many commendable
things, at leaſt more commendable ones then
others? does not our Saviour diſcommead *Beth-
ſaida* and *Corazin*, in comparion of *Tyre* and
Sidon ; woe unto thee *Corazin*, woe unto thee
Bethſaida, for if the mighty workeſ which
have beene done in thee, had beene done in
Tyre and *Sidon*, they would have repented in
ſackcloath and aſhes, *Math. 11. 21.* might
not they have ſhewed ſo much repen-
tance at the leaſt ? could not they have put on ſack-
cloath on their loynes, and powred aſhes on
their heads if they would ? they might have
done ſo much at the leaſt, and honoured the
workeſ and preaching of our Saviour with an
outward honour at the leaſt. You that have
ſuch abuadant teaching as yee have, ye might
honour the Gospell with ſome outward honour
at the leaſt ; that would be more commend-

2. Argu.
Tamen im-
possibile e-
rat Iudeis
converſi per
externam
predicatio-
nem Evan-
gelii, adſq;
predeter-
minauit
gratia: quia
tamen ob-
duratores
erant Iudei
proprio
malitia quā
Tyrii &
Sydoniis, id
circo à
ſeruatore
cordium
corripuerat.
Dicit. Prid.
leaſt. de
med. ſcient.
p. 65.

able, which most of you will not.

3. Argu. Thirdly, because otherwise there would bee no roome for the *Sword of the Magistrate*; if a man could omit no more sinne then bee does, then what meanes our Pillories and Gallowes, &c. and other punishments upon Malefactors? will any man be so vaine as to say *Achan could not abuse but take the Babylonish Garment*? certainly he might have let it alone if he would; why hast thou troubled us says *Joshuah, Josh. 7.*

25. Alas he was not able to answere, oh Sir I could not do otherwise? No, no; hee might have omitted it, and therefore the Law of man is favourable to such as offend against their wils; it does not hang such as kill against their wils.

4. Argu. Fourthly, because though a carnall man cannot put off the old man, nor shake off the dominion of sinne in generall, nor deny himselfe, but his very nature is finnefull and fleshly; hee does naturally sinne, yet it is not his nature to commit this sinne at this time, and in this manner; the wickedest man under Heaven goes about his sinne with previall delibera-
tion, and a most free disposition of the meanes; the drunkard goes freely into the Ale-house, and calls freely for a jugge or two or three, as his lust is; his Host, hee freely sufferst these disorders in his house, and freely goes to the Tap and does draw it, &c. *Ephraim did willingly walke after the Commandement, Hos. 5.11.* The wicked King of Israel commanded them that will worship at *Bethell*, and they did freely and willingly obey it. *Pilate willingly contented the people,*

people, and therefore hee scourged our Saviour, *Mark. 15.15.* for though all this was done by the determinate counſell of God, yet Gods counſell put no ſimple neceſſity upon his will, hee did freely and willingly do it ; the wicked they turne the Grace of God into wantonnesſe, *Jude 4.* marke, the Grace of God ; Grace whereby they might do more good then they do, and avoide more evill then they do. Its true, a wicked man is the ſervant of finne, and cannot but finne, hee is naturally a ſervant of finne ; of finne I ſay, but he is voluntarily and freely a ſervant of this finne ; for the Lord gives him reaſon, and counſell, and good moeſions, and many conuincing graces, whereby he may be freed from this or that act, but *hee will not*, he will break out into theſe and theſe filthy paſſionate words, now and then ; ſay reaſon what it will, and common grace what it will, he will do it, he will do this, and he will do that. I confeſſe that when a wicked man is desperate and given up of God, then it is otherwife, then his will is fo greedy, that hee cannot take it off ; but hee is the more inexuſable, because his will is then double,

Fifthly, *A wicked man can do more good, &c. 5. Argu.*
for a godly regenerate ſoule may avoid more finne, then hee does. Though God have freed him from the ſlavery of finne, and he is become the ſervant of righteouſneſſe, *Rom. 6.18.* nevertheless they may do more good then they do, and avoide finne a great deale more then they do ; what man will ſay that *David could not otherwife chaffe but commit that adulſery which hee did,*

did, and that *murder* which hee did? Jappeals to your *consciences* yee soules that are *godly*. When yee pray forgive us our *Trespasses*, do not ye acknowledge with all that ye have been wanting to the grace of God? Do not ye confess it with shame that you have given way to sundry *temptations* that by the grace of God yee might have overcome? And that yee have omitted many a good *opportunity*, that by the

Impera- grace of God yee might have indeſſe of? J
biliter mo- deny not but God does irresistibly convert his
ree quan- Elect at the first, and infallibly carry them on
zu fit ali- to the end, for the maine, but in particular actions
qua refi- hee does not so; but though their wills bee
entia. now free by grace, yet they may freely sinne,
 even then when they obey: and freely obey,
 even then when they transgresse; and so they
 are forced to confess they might avoide more
 evill then they doe, and do more good then
 they do.

Againe, *A wicked man may do more good then hee does, and avoid more evill then hee does; I prove it by induction upon his conscience,*

By these Particulars.

First, for the *outward acts of sinne in the mem-*
bers; thus all profane perſons, drunkards, &c. yee are all convinced undeniably in your *consciences*, these are sinnes in the very outward members; *volunt as it is dicens membrorum*; can yee say yee cannot passe by an *Ale-houſe* when yee turne in? yee cannot come unto *Sermons*? your owne *legges* they ſhall judge you; can you say you cannot give over your *oathing* and *lying*?

lying? &c. your owne Teeth and Lippes shall judge you, &c. If you do not root out these sinnes, its without doubt because ye will not. The Lord hath made al the outward man at the command of the will, and therefore if the outward man be out of order, tis because yee will; *καὶ λαβεῖς ὡντὸς ταλαντὸν ἔχεις δύναμιν μήδοντος*, says Chrysost. Let no man say I have but one Talent, and I have no power to be good; a Talent hath power to go for a Talent, and *ἴσα* for a shilling and if it do not, tis because yee will not. Hast thou not power over thine owne outward members vouchſaf'd thee of God? the Lord in mercy lets thy will have a despoticall power over thy members, as the Moralists call it, and why canſt thou not bridle them? as Christ said to the Officer that smote him, *if I have ſpoken well, why ſmitemeſt thou me?* Joh.18. 23. couldſt thou not have held in thy fingers? thou art inexcusable then for all thy profane sinnes.

Secondly, *Thou haſt naturall affections in thee*, and by them thou mayſt do more good then thou doſt, and ſhun more evill then thou doſt. Thus all civill Profefſors are left inexcusable, Canſt thou not get more ſtrictneſſe of walking, though not for love unto God, yet for love unto thy ſelfe? bee more frequent in good duties for hope of Heaven, and for fear of Hell? that's better then nothing, better do them ſo then not at all. What cannot a man do for ſelfe-love and for fear? there is never a duty of Religion, but a man may every day do for love unto himſelfe and for fear. God hath left

*Amor ſuī
ipſius eſt
objeclum
moeruli; ac
Amor Dei
ipſius eſt
ſanctum
objeclum
termiſatio
vū. Amor
Cal. conſc.
de charis.
erga deum.*

left these *affections* in thy soule on purpose. I know this is not enough ; but what of that ? Why dost thou not go so far as thou mayest ? what aileth thee that thou canst not tame downe thy *pride* for *feare of Gods judgements*, and bridle thy base passions for *feare of Hell* ? It is not unknowne that *God* hath vowed to *destroy* all the workers of *iniquity*. Tis not unknowne that he hath prepared Hell for such as thou art, as long as thou livest as thou dost ; Thou knowst this is true , and thou knowst *God will be as good as his Word* ; and thou art not able to abide it. Why dost thou not *curbe* thy *proud stubborne lusts* for *feare of this Hell* ? Thats better then nothing ; if thou canst not do it for *love*, yet why canst thou not do it for *feare* ? hast thou not as much reason as a *brute creature* ? that is *greedy* of *meate*, yet a *whip-stick* is able to *scare* him from it ; an *horse* is *desirous* to stand *still*, yet a *spur* and a *rod* is able to make it go *faster* ; and is not Hell more *fearfull* then all *rods* ? Why dost thou not take heede for *feare*, least *God* should send thee to Hell ? a *sinner* and a *hypocrite* are *inexcusable* herein ; for Hell may *feare* them ; the *sinners in Sion* are *afraid*, *fearfulness* hath *surprised* the *hypocrites* ; who among us shall dwell with *everlasting burnings* ? *Esay 33.14.* who of us is able to dwell with *everlasting flames* ? and *Jesus* hath *hypocrites* may go so farre ; *feare Hell*, and abstaine from a million of *sinnes*, for *feare* of these *everlasting burnings* ; canst thou say thou canst not resist *sins* for *feare* of Gods *judgements* ? No ; thou canst not resist *sins* for *feare* of

of leſle evils then ſo ; the feare of men ſeeing thee can keepe thee from committing adultery in the market-place, and cannot the feare of God reſtraine thee from it in private ? thou darest not transgrefſe the Kings Lawes for fear of the Gallowie ; and cannot the feare of Hell reſtraine thee from transgrefſing of Gods ? Gods diſpleaſure is greater then the Kings ? and thou knoweft it ; God is truer in his Law then any mortall man, and thou knoweft it : and fear-ſt thou not me ? feare ye not me ? ſaith the Lord, will ye not tremble at my preſence ? Jer.5. 22. canſt thou ſay thou art not able to feare him ſo much as ſervilely ? that is not ſo ; for when thou art ſick and ready to dye, then thou wilt feare him, then oh thou wouldſt faine become a new creature, and all out of feare of the great God ; and canſt thou not now ? No, no ; now here be pleaſures to be had, and thou wilt have them ; here is the World, and thou wilt carke ; here iſ buſineſſe, and thou wilt be doing, and thou wilt not finde leaſure for God. No, thou wilt not, canſt thou not do this that God bids thee at leaſt out of feare ? this is nothing but a lie of Satan, thou wouldſt do them all for feare of a man. Suppose there were Lawes made that every man who does not pray in his Family Morning and Evening ſhould aſſuredly be hanged, whoſoever ſwears an Oath ſhould bee hanged, as ſoon as hee hath ſworne it ; Whoſoever breakes out into any bitter rayling ſpeech ſhould ſuffer death. Suppose I ſay to all the duties of Religion it were deaſt to omit them, and the King had made ſuch

such a certayne sure Law, I dare say there would be many millions of Professors more in England then there are ; rather then yee would be gibbeted, many swearers would never sweare more ; many liers never lie more ; many profane householders never omit Prayers in their Families more ; and couldst thou do this for fear of a man ? why canst thou not then do it for fear of the great God ?

Thirdly, *The Lord hath given thee naturall counsell, and naturall reason and prudence*, Oh sayst thou I am tempted before I am aware, and the passion is up before I am aware, I can not helpe it for my life ; *No, I believe thee when the Devill is once up*, there is no alaying that fowle Fiend for the present ; Thou canst not immedately allay it. But why canst thou not prevent it with counsell and deliberation ? the very *Heathens have done this* ; and thou hast advantage of all heathen. God hath given thee not only reason in thy head, and a naturall conscience in thy breast, but also direction in his Word to prevent it, and if thou doest not, thou wilt not ; are the lusts of thine appetite violent ? why then doest thou not fore-aste for to reine them ? Why doest thou not abstaine from going to Feasts awhile ? Why doest thou not stint thy Trenether with so much ? If thy lusts be on fire why doest thou feede them with fuel ? Are the lusts of anger and wrath predominate in thee ? thou rapst out an Oath before thou art aware, why then doest thou not as *Chrysostom would have thee, Set forfeitures for every Oath* ? Why doest thou not intreat Gods people se
verely

verely to reprove thee, and exact a fine of thee for every *misgoverning word*? Why dost thou not bawke ſuſh acquaintance as may occaſion thy Tongue to eſt out? Oathes why doſt thou not club downe thy luſts with argument upon argument? ſhall I be touchy to be damned, and proud to be damned? &c. even arguments of ſelfe-love are able to knock them downe: I do not know how; No? that's becauſe thou wilt not know, *they know not neither will they understand*, Psal. 82.5. ſo thou knowest not, neither wilt thou understand; that's the reaſon thou ſtill walkeſt in darkneſſe; why doſt thou not thou oppoſe thy luſts at firſt riſing? *non obtenebis ut definas si incipere permisisti*, ſayes Seneca; thou can't neuer get victory except thou be here firſt in the field. The Lord hath given thee counſells on this fashion; why doſt thou not uſe them? onely because thou wilt not; haſt thou impediments? Clarancus had them too, but hee overcame them ſayes Seneca. Why doſt thou not? If thou wilt not, thou doſt willingly perish; thou might doe more then thou doſt; but thou wilt not; and thou might ſt ſhunne more then thou doſt, but thou wilt not. *ne malor conuictus ſub ydū*; certi-
nly, because thou wilt ſay all theſe things are but *naturall and morall and civil*, I may perish for all theſe; but alas I am not able to doe any thing ſpiritually: I cannot be lieue, I cannot repente; though this be very true, yet thy plea is no excuse, for though they bee *naturall ſyſt they are firſt*. Firſt that's in order *rebus in naturall, and afterwards that which is ſpiritua-*

spirituall, and if thou stickest there thou stickest at a will not. The Lord hath taken a sufficient course to humble thee, and thou wilt not be humbled ; thou sayest thou canst not obey spiritualy ; I grant it, its most true : nor repeat spiritualy ; why then wilt thou not bee humbled that canst not, as God said to *Pharash*, how long wilt thou refuse to humble thy selfe before me ? *Exodus*, 10. 3. There is externall humiliation, as *Ababs* humiliation ; thou mayest come to before that humiliation thou canst not expresse, why art thou not humbled with that which thou mayest ?

1 Kings
21.29.

First, then why dost thou not see thy case to bee *damnable* ? Dost thou not know that judgement is past upon all to damnation ? *Rom.* 5.18. *all men are damned out of Christ*. Whoever is not a *new creature*, is not in *Christ*, but is a *damn'd* man to this day ; thou knowest the Lord himselfe doth say thus ; what hinders thee now from deducting a particular therefrom ? If upon all men, then upon me ; if all be damned to this day that are not *new creatures in Christ*, then I am a damned man to this houre ; *this logick* God doth vouchsafe thee ; why dost thou not reason on this fashio[n] ? I am a damned man and a damned woman to this day ; if thou wouldest be brought to this passe there might be some hope of thee, but thou wilt not, thou wilt scape up some hopes or other, thou wilt not beleev[e] this. Beleev[e] thus, *says God* ; but I will not sayst thou, no, thou wilt have thy lust full, and thou wilt not beleev[e] this, if thou wouldest beleive

lieve verily thou art a *damned man*, because thou art not *a new creature in Christ*, may be thou wouldſt never have done till thou art one, thou wouldſt forſake all and follow *Christ in all things*, but thou *wilt not*.

Secondly, but I cannot ſayest thou ; why then wilt thou not *dispaire in thy ſelfe* ? a man must deſpair as he is, otherwife hee can never *get into Christ* ; as long as a man lives and does after the flesh, hee can have no true hope of mercy or pardon, or any thing ; no hee is a *dead man*, all the *Angels of Heaven* cannot help him; if there were a thouſand *Chrifſt* he ſhould periſh without them ; and why wilt thou not deſpair in thy ſelfe ? *Despaire* ? God forbid. I'le never deſpair while I live, God is more merciſfull then ſo, and I hope I need not deſpair. *Chrift dyed for ſinners and I were a foole if I ſhould despaire*. Thus thou pleadeſt with God for thy vaine hopes ; but why wilt thou ſayes God, why wilt thou plead with mee, thou haſt tranigrefſed againſt me, *Jer. 3. 29*. Thou pleadeſt for hopes, and liest in thy ſinnes, why wilt thou ? marke, the will is ſet on it, and thou wilt plead ; *thou mightſt despaire of thy ſelfe, but thou wilt not*, and therefore thou wilt wilfully periſh.

Thirdly, but I cannot *pull downe mine owne heart*, nor maſter mine owne will ſayſt thou ; no ? Why then canſt thou not goe and *refigne it to God* ? Lord, here is a proud heart, I can not humble it ; Oh, here is a ſtony heart, I can not breake it ; Lord do thou ; here is a rebellious heart, *I cannot ſubdue it*. Lord do thou ;

thou ; but thou wilt not *refigne* up this heart, thou wilt not set about it as well as thou canst ; they *will not frame their doings to turne unto God*, Hos. 5.4. they will not ; so thou wilt not frame thy self to do it as well as thou canst. And therefore thou doſt *will ngly go on*, and thou art wholly inexcusable *before God* ; and when he ſends thēe to *Hell thou ſhalt know thine own will brought thee thither*. Thou mightſt reforme thine outward man, but thou wilt not ; thou *mightſt bridle thy luſts* and thy *passions*, but thou wilt not , thou mightſt take a thouſand good opportunities, but thou wilt not. And therefore thou haſt no excuse before God , thou doſt willingly perish. Its true thou canſt not, may be, *but neceſſity is not it but thou wilt not* ;

Repugnanti indeed if thou diſt every day labour to fight *anon volenti* againſt thy luſts, and reſiſt to the utmoſt and *neceſſareſt* couldſt not, then it were neceſſity, but thou doſt not, nay thou wilt not. Hee that reſiſteth and then cannot, hee may plead, Lord what a woſul neceſſity of ſinning am I in ! but thou *givest way to thy luſts* and therefore thou art inexcutable, and thou doſt *willingly perish*.

The ſecond Ground.

The ſecond now follows. *Every wicked man is flothfull and negligent*. Thou evill ſervant and flothfull, ſaies Christ, Mat. 25.26. Thou haſt beene lazy with the *Talent I gave thee*. I gave thee *preaching and teaching*, and thou haſt beene lazy to heare it. I have given thee

thee knowledge of that which is good, and thou hast beene lazy to improve it. I have pulled thee to Prayer by the motion of my Spirit, and thou hast beene lazy at the duty. Thou evill and slothfull servant, I have given thee many a sweet opportunity to be ridde of that base lust that thou art most addicted unto, and thou hast beene lazy to take it. This is another ground of this Doctrine. Now if this be so, thou must lay the blame on thine *own will*, and not on *Gods denying thee power* ; Because sloth is a fault of the will. I cannot call him a *sluggard*, that sticks at a *cannot*, but onely him that sticks at a *Will not*. He that labours and strives as much as hee can, none will call him a *sluggard*, but him than can labour more and *will not*. *Sloth is a voluntary fault of the will; How long wilt thou sleep O sluggard? Prov. 6.9.* How long wilt thou ? its not a fault of impotency, but of will.

Five Demonstrations to prove this.

First, if thou be slothfull to good duties, then thou dost only *imagine a company of can-nots*. I cannot do as I would sayst thou ; No ; why then art thou slothfull, to make more imaginary *cannots* ? A slothfull man imagines more *cannots* then there be. I cannot go this journey sayes he, I shall be weary, I shall be rob'd, I shall fall off my horse ; I cannot travell it; *the way of a slothfull man is a hedge of Thornes.* But *the way of the righteous is made plaine* sayes *Solomon*; the slothfull man he imagines there's a Thorne hedge in his way. I shall be

Prov. 15 19. prickt, I cannot get over it ; what ? is there a Thorne hedge in the way ? No ; for the righteous that goes it, hee finds it plaine, hee sees none , no ; there is no such Thorne-hedge in the way , but he does imagine one ; and therefore his will nor is his let, not his cannot, for bee does but imagine a cannot. So dost thou say, I cannot do thus and thus ; why then art thou slothfull to imagine more cannots, and Thorne hedges then there are ? I cannot live then. Oh I cannot go so often to Prayer, and if I should do as you say, I should be houted at up and downe ; you tell mee I am a Hell-hound for my pride and my passions ; Oh if I should believe this, I should never have mercy day more. Alas all these are but *imaginary cannots, imaginary Thorne hedges.* I cannot be so strict, neither can I put it up, I say thou dost but imagine a company of cannots, and therefore thou wilt not.

2 Demon 2. Demonstration, If thou bee slothfull to good duties, then thou makest every little difficulty a cannot ; nothing but an impossibility is a cannot. But if thou beest slothfull, thou makest every little difficulty a cannot. I cannot turne mine owne heart, nor breake mine own heart ; but why then art thou slothfull to make every little difficulty a cannot ? a slothfull man makes every little difficulty a cannot. *The slothfull man will not plow by reason of cold, and therefore shall hee beg in harvest and have nothing.* Hee will not plough by reason of cold, he sticks at a very little difficulty, his fingers are so tender forsooth, they must not ake, his Toes

Prov. 20 4 therefore shall hee beg in harvest and have nothing. Hee will not plough by reason of cold, he sticks at a very little difficulty, his fingers are so tender forsooth, they must not ake, his Toes

Toes are so Lady-like they must not smart, because its a little difficult, therefore hee will not do it; He will not plow by reason of cold. Well beg then and yee will ; cannot you endure a little cold ? yea, he could indure it, but it would be difficult. And therefore sayes the Text, he will not Plough by reason of cold. *Hee does not ſtick at an imposſibility, for then indeed hee could not.* But the ſlothfull man will not plough by reason of cold ; he ſtikkes on-ly at a difficulty, and therefore he will not ; nay if hee ſhould labour ſoundly indeed, his very labour would keepe him from being a cold ; the truth iſ its the *labour of ploughing that he is againſt.* And therefore every little cold ſhall ſerve for an excuse ; So why art thou ſlothfull to count every petty difficulty a cannot ? Its an uncomfortable thing to be alwayes poring on my ſinnes, I cannot abide it, troubleſome to be Tongue-tyed. What not ſpeake a word but onely with warrant from Scripture ? I cannot abide it ; what ne-ver helpe my ſelfe at a dead lift by telling a lie ? never right my ſelfe by a little revenge ? never comply nor ſort with fuch and fuch old acquaintance, because they drop out an Oath now and then before they are aware ? O I can-not abide it. What thus precise ? I am not able to abide it. No ? *cannot, cannot thy ſtub-borne will ſtoope to a little difficulty ?* getthee to Hell, and ſee if thou canſt abide that, and there thanke thine owne will for thy pe-riſhing.

3. Demonstration, if thou beeft ſlothfull, 3 *Demon.*
D 3 then

When thou turnest thy very abilities into canots, not onely all difficulties, but also thine abilities into canots. Like a drone that is lazy, hee loses his abilities that hee hath. By much

Eccles. 10. slothfulnesse the building decayeth. Alas Jam

18. very dead-hearted sayit thou ; nay, but O man the time was when God quickned thee at a Sermon, why didst thou let it decay ? the time was when thou wert a little well affected, why didst thou let it decay ? time was when thou wert soberer, and lesse given to wrath and passions ; and why didst thou let these good conditions decay ? the Lord gave thee them heretofore, and thou hast played the sluggard with them, and therefore now they are decayed. Thy quickning is decayed, thy sorrowes for sinne decayed, thy meltings decayed, through much slothfulnesse the building does decay. *Hee that is slothfull in his worke is brother to a great waster,* So thou art a bro-

Prov. 1. 36. ther to a great waster because thou art slothfull.

4 Demon.

4. Demonstration, If thou beest slothfull then thou dost voluntarily nayle thy selfe unto canots. There is many a sinne that now thou art a slave to, that thou mightst have troden under thy foot, but now thou canst not ; thou mightest have gone further and further on in reformation, if thou hadst held on whea thou wert going ; like a Coach, its easier to make it runne on when once its going, then stir it, when once it stands still ; and now thou canst not, now thou art nayled to it, *like the doore to his hinges.* Now thou canst pray and pray

pray and grow ne're the better, heare and read
and neer the holier, as the *dore turneth upon
its hinges, so doth the slothfull man on his Bed.*
The dore goes too and fro, to it goes and fro
it goes, it goes may be all the yeere long ; and
still it hangs just upon the same hinges, and
after ſeven yeares travell, it hangs there where
it did ; its nayled to its hinges. So its with a
ſluggiſh heart, hee goes to a Prayer and from
a Prayer, to a Sermon and from a Sermon,
to a good duty and from a good duty ; and
ſtill he hangs just on the ſame hinges. He hath
gotten no ground, is juſt where hee was ; ſo
thou art juſt at the ſame paſſe, after a thou-
ſand prayers and a thouſand Sermons, and mi-
lions of good duties, ſtill thou hangeſt on
thy old duties, neere the more pure to this
houre.

5. Demonſtration, *Sloth is a lazy putting
forth by halves of that power one hath.* This
allo is the very nature of Sloth. When a man
hath more power then hee ſhewes, but hee is
lazy to put it all forth. The Scripture uſes a
compariſon of a man, that hides his hand in
his boſome, and though hee have meat stand-
ing before him, yet hee will not ſo much as
bring it to his mouth. A ſlothfull man hi-
deth his hand in his boſome, and will not
bring it to his mouth. What? why does hee
ſtarve? because hee hath not any meate? No ;
The meate standeth before him ; because hee
hath not any hands? no, hee hath a hand in
his boſome ; because his hand hath the dead
Pally, and hee not able to ſtirre it? No, hee
will

Prov. 26.
14

Pro. 19.24

will not put it forth. *He will not bring it to his mouth*, layes the Text ; So when thou art *Praying* thou will not put thy selfe forth, when thou art *reforming* thou dost not put thy selfe forth ; when thou art about any good service thou dost not put thy selfe forth ; here is a *Sabbath* before thee, and a *Sacrament* before thee, but thou wilt not reach it to thy mouth ; thou wilt not put thy selfe forth. *The Lord tells thee this sinne will breake thy necke*, and thou wilt not so much as reach it to thy mouth, nor apply it to thy heart ; may be it would humble thee and feed thee, but thou wilt not reach it to thy mouth ; what a deale of power hast thou ? but thou putst it forth by the halves, when thou art examining thy Conscience, thou puttest thy selfe forth by the halves, thou mightst put thy selfe forth many degrees more, but thou wilt not.

Oh beloved, this same point will *strike the World dumbe before God*, even this, *why did ye not put your selves forth to the utmost* ? Thou hast somewhat more in thee then by reason of thy laziness thou dost put forth.

Six Argu-
ments to
prove it.

*There is more then by reason of Sluggishnesse
thou puttest forth.*

1. Argu. First, its a signe *it is in thee*, because when God does convert a sinner, he does not put in new powers and faculties into the soule ; he does not put in a new faculty of thinking and understanding, and willing, and affecting, and remembering, No ; the soule hath these faculties already, understanding already, and thinking already, and remembering and desiring already, and willing already,

already ; but God does not put in new facul- When God
ties , but turnes them that are there unto him- comes to
ſelfe like a Watch out of frame, the wheeles are work grace
there ſtill , the ſpring ſtill , and every paroell he finds in
there ſtill ; but all out of frame, and the artist *passiva car-*
ſets them in frame ; ſo the Soule hath them in *pasitatis*, &
it ; True it requires the *omnipotent power of God* *potentia o-*
to turne all these faculties to him. Notwith- *bedientia* But their
ſtanding thou doſt voluntarily *turne them unto* *own natu-*
other things, and not unto God. They are every *rall facu-*
one in thee, as thou art a man. But God may *ties are*
not have them, nay and thou mighteſt put them *raised to*
forth to more then thou doſt. Other things can *supernatu-*
have them *superfluously*, but God may not have *upon su-*
them. (I intend not a power of doing the least *pernici-*
good in a gracious manner, nor to engage God to *rall object*
give thee grace only.)

Secondly, its a ſigne it is in thee. (I meane 2. Argu-
ſtill ſo farre forth as to demonstrate thee ſloth-
full.) I ſay its a ſigne it is in thee, because
thou canſt ſhew as great power otherwise. When
a ſervant can runne a race for his ſport , why
will hee not *on his Masters errand* when hee
bids him ? Its a ſigne it is in him , and he will
not put it forth. Canſt thou not ſpare an
houre every day for private Prayer unto God,
ſometime for to meditate and belabour thy
heart ? Thou canſt ſpare twice as much for
thy belly and thy backe, and thy profits. Canſt
thou not ſhed teares for thy ſinnes ? Thou
canſt ſhed teares for madneſſe , and wrath , and
vexation. Canſt thou not tell how to glorifie
God ? Oh my parts are very ſhallow , gifts
very finall, &c. But thou art wiſe to do evill, They
are

Ier. 4. 21

are wise to do evill, but do good they have no knowledge. Its a signe it is in thee, *but thou wilt not*. Thou canst not speake for God, thou canst not be angry agaist sinne, nor lay to heart the miseries of Gods Church? No? but thou canst finde thy Tongue fast enough for to raile, and clamour; and thou canst even burst with anger when thou art crost. Its a signe its in thee, a signe there is witenough in thee, and ability enough in thee to take paynes. Thou haft it for *other things*, but thou wilt not *put it forth for the Lord*. Oh how does this provoke the most highest! *That strangers should devoure all thy strength*. Like Ephraim, *strangers devoured all his strength*. God might have none of it, but strangers and strange lusts could have it; the World can have thy paynes and thy cares, the things of the World they can have thy thoughts and thy strength, *and not I sayes Christ*. As a Master complaines of his refractory servant, you can do it for your selfe, and do it for others; but you will not do it for me, *a signe it is in thee, but thou wilt not put it forth*.

3. Argu.

Thirdly, *a signe it is in thee for thou canst shew it to whom thou listest*; like a sluggard that will worke at idle times, so thou canst serve God when thou haft nothing elie to do. Like *Pharaohs conceit of the Israelites*, That they would serve God because they had nothing else to do. Yee are idle, *idle yee are, therefore ye say, let us go and do sacrifice unto God*. Because they had nothing else to do; So when thou haft nothing elie to do with thy Tongue then thou

Exod. 5. 17

thou canſt give it to God ; nothing elſe to do with thy thoughts, then thou canſt *thinke of God* ; when thou haſt no uſe of a lie then thou canſt tell truthe, &c. a ſigne it is in thee, it is not the telling of the truthe ; it is not the ſpeak- ing very gently and moideſtly that is not in thee to do ; but thou wilt not put it forth ; nay thou canſt be ſoundly provoked while ſome are in company, and yet ſtill as quiet as may be, a ſigne it is in thee.

Fourthly, *a ſigne it is in thee, but thou art 4. Argu.*
ſo ſluggiſh thou wil not put it forth ; because the
rod is able to whip it out of thee. Like a Boy that
is idle and can lay nothing, yet his Maſter is
able to whip it out of him, then hee can ſay
it very roundly. So thou canſt not thinke of
theſe things, yet let God laſh thee and whip
thee with ſickneſſe, or with the *pangs of death*,
Then O I haue beeene a Drunkard, and I haue
beeene nought, I haue beeene wicked, and Oh
if God would recover mee, I would not for a
world ſinne ſo as I haue done ; Then thou
canſt weepe, and then thou canſt cry, and then
Of or the Minister. A ſigne it is in thee, for
a rod puts in no new, but onely laſhes up that
which lay there ; as the *Twigges* of the rod
have no *vertue* in them to put *learning* into the
Boy, but its a ſigne it was in him. Ah thou
wretch thou, thy blood lies on thine owne
head ; why then doſt thou not now put thy
ſelfe forth ? Thou canſt, but Oh it killes thee
to thinke now of taking paynes, after ſuch
things. It killſ thee now to goe to thy beads
and lie at weeping crosse, and be ſo holy
for-

forsooth. Oh it kills thee now to take paines
here abouts, like the sluggard, *the desire of the
sluggard kills him, for his hands refuse to la-
bour.*

Prov. 21.

^{25.} *Hee desires to have a crop, but it kills him
to go to the Plough ; hee desires to have his
markets, but it kills him to go thither. So thou
desirest to go to Heaven, but it kills thee to
take paines ; Mortification, Selfe-Denyall,
Repentance, Humiliation, Examination of
Conscience, Reformation of life ; Oh these
kill thee to thinke of them. A signe much
is in thee, but it killes thee to put it
forth.*

5. Argu. Fifthly, *A signe it is in thee, because thou canst
do a hundred times more then when thou art
pleased ; like a wilfull lazy servant, you could
do it better if you were pleased sayes his Ma-
ster. So as long as thou art pleased thou canst
be more religious, a signe it is in thee. Rehe-
boams his first yeares were religious ; Peter
Martyr observes, hee was well pleased that
same while hec saw it was for the establishing
of his kingdome. And the Levits came to him,
from Jeroboam, so long hee was pleased, and
then hee was religious, but afterwards not ;
and why not afterwards too ? Its a signe it was
in him, but he was not well pleased ; So Joash
did right in the sight of the Lord all the dayes of
Jehoiada. Why ? then hee was well pleased
with Religion, for it helpt him to root out*

^{2. King. 12} *Athaliahs faction ; Jehoiada had beeene the Sa-
2. veior of his life, the helpe of him to the King-
dome, the Lord protector of his Nonage, the
establisher of his Scepter. All this while Reli-
gion*

gion did please him, but afterwards he *would not do right in the sight of the Lord*. Why? because other things now pleased him better; but its a ſigne it was in him, They on the rock, they could heare, and profeffe as long as the *Gospell* did please them, they heard it with joy, that pleased them well. Yee know joy is a very pleasing thing, and then they could be forward to profeffe it. A ſigne it was in them, but in time of *affliction and persecution*, nay now the *Gospell* did not please them, and therefore they *fall off*. So thou canſt love a child of God as long as he pleaſeth thee, nay thou canſt command him for his holinesſe; O its a credit to thee to be acquainted with ſuch a one. But when ſome thing does not please thee, then thou canſt hate him in thy heart; all theſe are ſignes it is in thee, *but thou wilt not put it forth*.

Sixthly, a ſigne it is in thee, because thou *wilt ſhew it in Hell*; there Dives ſhal ſhew it was in him to have regarded a godly poore Lazarus, to have reſpected the ſaluation of his five brethren: there hee ſhall ſhew it was in him to feare Hell more then he did. Then the wicked ſhall ſay; What hath pride profited us? And what have riches and meaneſs advantaged us? Then they ſhall ſee it was in them not to count them for hypocrites, and Fooles and mad Men that were more religious then themſelves. *Wee fooles counted their life madneſſe, and wee had them in deriſion; & lo they are received amongſt the Saints, Wifd.5.3,4,5.* And therefore it is in thee, why then wilt thou not put thy ſelfe forth?

Luke 4.13

Luke 16.
28.

forth? I say this will strike you all dumbe before God at the last day; why would you not put your selves forth? And how do you stand lazing and idling out the dayes of your owne

No excuse
will serve
impeni-
tencie
turne
at the last
day.

peace!

Yee cannot have any one excuse.

First, Yee cannot say *no body hired you*; Indeed the carefullest servant in the World must of necessity be idle when none will employ him; why stand you *here idle all the day long*? **No man hath hired us Lord, Math. 20.6.** marke they have an excuse that they were never hired into *the Vineyard*. That was more necessary idlenesse; but you have *beene* hired; nay you were *hired very earely in the morning*, and therefore why stand you here idle all the day long?

Secondly, now thou art in Gods Vineyard, thou canst *not say I cannot profess*. I cannot profit by hearing, nor profit by praying, &c. Thou canst not say so; for why doft thou not labour? in all labour there is profit.

Prov. 14. Never did a man labour but some profit or

23. other hee did get; but thou wouldst not labour, but thou stodeſt lazing and idling. Faine wouldſt thou be ſaved; faine eſcape Hell and damnation, and oh that this were to labour for it. Like the ſluggard that deſi- reth a harveſt, and yet is idle; *Outinam hoc eſſet laborare*; Hee lies loytering and playing, and oh that this were to labour! Oh that this were to plough and to ſow! If his Bed were the Plough, and his Pillow the Teeme, he

hee would then drive it well ? So doſt thou, *utinam hoc eſſet reſpifcere*, thou goeſt on minding the things of this life, carking and caring &c. *Vtinam hoc eſſet reſpifcere*. O that this were to repente, and this were to go to Heaven ! thou art negligent, of Prayer, and Faith and holinesſe, *Christ Jeſus ſave mee* ; Thus cryes the drunkard, *Christ ſave mee*, and thus the worldling, *Christ Jeſus forgiue mee*. Thus like a ſluggard thou wiſhest ; O that this were be lieving and ſerving of God. Like the ſluggard I ſay, O that this were to labour ; thou mightſt profit if thou wouldſt labour ; *in all labour is profit* ; but thou wilt not labour, and therefore inexcuſable. O what a ſpeechleſſe creature ſhall thou be before God at the laſt day ! This is the ſecond ground of the Doctrine ; The reaſon why a wicked man does not turne unto God, is not becauſe hee cannot, but becauſe hee will not. I ſay the ground of it is this.

Every wicked man is flothfull and negligent.

Stirre up your ſelves yee whose heart the Lord hath awakened ; Though the *wicked bee* flothfull, *will yee be flothfull alſo* ? O what infinite reaſon hath the Lord to correct us, every one of us all ? *How wofull flothfull are our hearts* ! I cannot maſter my unruly heart ſayes one, and I cannot caſt out this fame hard hearted *Devill* ; Thus wee ſay like the Diſciples of *Christ* wee could not caſt him out, O faiſhleſſe Generation, how long ſhall I bee with

Mar. 9. 19. *with you sayes Christ. Cannot cast him out? Why? he could go out by Preaching and Fasting; So these same distempers of heart, these frozen hearted Devils would go out soone enough by Fasting and Praying; but Oh wee are so lazy thereat, and so cold and so dead and so drowsie, wee doe not take paines. There is teaching in abundance; and why cannot wee learne? There is misery enough on the Church, and why cannot wee mourne? There is woe enough a comming, and why cannot wee provide for't afore-hand? God will whip out these lazy weeds out of us, if we belong to him; O it provokes him! as Vineger to the Teeth, and smoake to the Eyes, so is the sluggard*

Prov. 10. 26 *to him that sends him. Ah thou lazy drone; this 'tis to send a leaden-heeld drone of ones errand; it makes the Master looke as fowerly on him, as if hee had drunken a Porringer of Vineger. So beloved, this our sloth to good things it does deeplye provoke God; there is many a mercy wee lose, because of our sloth; many a grace wee never attaine, nay many a crosse and many a trouble do wee get by reason of our sloth. Oh let us stirre up our selves, and blow up the sparkes that are under the embers, or else it will be evill and bitter, that God will make us to suffer. And you that live in your sinnes, let me tell you; yee can never looke for mercy except ye shake off your sloth; yee may desire to be converted, and pardoned, and saved, and so forth; but the soule of the sluggard desireth and hath not. But the diligent shall be made fat. 'Tis the diligent, the diligent only*

onely that ſhall be fattēd with grace ; but yee may deſire all dayes of your life , but yee ſhall never have grace, except yee take paines. Nay, your owne raynes ſhall torment you in Hell ; Oh how did J idle out my time, and let ſlip occasions ; and J could die, and J would to hell, and J would not doe otherwife, and woe is mee that ever J was borne, &c.

The Third Ground.

A wicked man will not ſet himſelfe to uſe all the meaneſ that he may.

HE is not onely ſlothfull in the uſe of the fame , nor onely will he not do as *much good as hee may*, but also hee will not ſo much as uſe the *meaneſ conſtantly* in any fashion. J cannot ſaith hee repente, nor be ſuch a new creature as you talke of ; Why then wilt thou not uſe the *meaneſ* ? This makes thee inexcutable. All the whole World *both godly and ungodly have a cannot* ; indeed the *ungodly* their *cannot* is *larger* and begins ſooner , but the *godly* their *cannot* is *much leſſened*, and *beginnes further off*. The Lord inables them to go further then all the wicked of the World ; but *beyond that there beginnes their cannot*. J ſay all the whole World have their *cannot* ; J call that the *meaneſ of grace* which is between their *Can and their cannot*. As Prayers and hearing the Word , and ſtudying , and meditating, &c. The Lord ſeeing all men in their

cannot, hath appointed such meanes as they can, whereby they are to seeke unto God, to do that which they cannot. Now a child of God whose cannot is in some measure healed by grace, hee can pray in faith, and heare in faith, &c. And therefore Prayer in faith, hearing Gods Word in faith, &c. are his meanes to get more ; hee cannot obey more, nor believe more, but he uses these meanes that hee may. But a wicked man his cannot is larger, hee cannot pray in faith, and do these in faith, and therefore the *faithfull doing of these duties are not his meanes*. I cannot do so fayes hee ; No, but thou mayst set upon them all, and do them in as good manner as thou canst ; that is *thy meanes*. Though thou canst not pray in faith, yet thou canst set up constant Prayers in thy Family though, *such as they are* ; Thou canst not conferre with grace, but thou canst conferre about grace every day ; thou canst not repeate the Word to thy Houshold in faith, but thou canst repeate it, in as good a manner as thou art able, *that is thy meanes*. Now if thou wilt not use the meanes thou stickest at a will not ; and when thou, dost perish thou must thanke thine owne will, thou stickst at a will not. The first question Christ askes thee is this, what canst thou do ? As when the sonnes of Zebedee beg'd to sit one on the right hand, and the other on the left, this they could not, except God did vouchsafe them a new gift. But what can yee do ? *sayes Christ, are yee able to drinke of the Cup that I am to drinke off, and bee Baptized with the Baptisme that I am Baptized with ?*

Col 4.6.

with? Wee are able say they, *Mat. 20.22,23.*
Yee shall indeed drinke, &c. Marke, he puts them to do that which they can, and then bids them leave *that which they cannot unto God.* I say the first question Christ askes thee is, what canst thou do? I cannot be a Saint, Lord help me to mercy, &c. Yea but what canst thou do? Canst thou not use these and these meanes, I appoint thee? *If thou wi'l not do them, neither will I helpe thee.* This is the nature of meanes to be a meanes to that which *one cannot*; A child of God can pray in faith, but hee cannot master such a lust, and therefore hee prayeth in faith that he may. Hee can heare the word preached in faith, but hee cannot get his heart to it as hee would, and therefore hee heareth in faith that hee may. Doing these in faith are the meanes; now this is not the meanes of the wicked, for they *cannot do any thing in faith* but their meanes is to set about them at least that they may. I cannot pray in faith sayst thou, yea: but thou canst set up constant Prayers in thy Family though, such as they are; thou canst not cast off thy sinnes in faith, thou mayst cast them of though; a godly man may do thele things in faith, and therefore *that is his meanes.* But *that which Note.* *is his can is thy cannot, and that which is his meanes thou must use meanes unto.* Thou must pray that thou may pray in faith, repeate the Word that thou mayst repeate it in faith; reforme thy life that thou mayst reforme it in faith: and seeke the Lord that thou mayst seek him in faith. Now if thou wilt not set upon

Wilfull Impenitency,

This confess here is the difference, *the godly have a promise upon their using of the meanes, they using them in faith; but thou hast no promise, yet who knowes what God may do?* As the King of *Ni-never* said, lets cry mightily to God; lets cast away these and these sinnes, *who knowes if God will turne and repent?* *Jon.3.9.* hee had *no promise*, hee could *not tell* whether God would forgive. He would set upon the means, hee would cry mightily, and it hit well; *for God spared the City*, if thou wilt not set upon the meanes, thou doft wilfully perish; and here I cleared two things 1. That God appoints every man the meanes that hee may use, *hee may use those meanes that God commands him as meanes*, 2. *That if hee will not, he does wilfully perish.*

Arguments to prove a wicked man may use the meanes that God appointeth as meanes.

I cannot heare the preaching of the Word sayest thou, I am deafe, I cannot heare Sermons, then that is not thy meanes; reading which thou canst, and meditating which thou canst is thy meanes. Every man may use the meanes that God does appoint him as meanes.

1. Argu. First, because its the very *nature of meanes to come betweene ones can and his cannot* and therefore they are called *media*, because they come in the midst betweene a mans can and his cannot. By what meanes may I go up to *London*,

Media.

don? flying in the Aire is not my meanes. No, that is a Birds meanes and not mine, for I cannot do it; but my meanes is going if I have legges : or riding, if they be not able ; or carrying, if I cannot ride. Every mans *mediums* come in betweene that which hee *can* and that which hee *cannot*, and he is to use them, that, that which he cannot he may be *inable* to do.

Secondly, because God does not *exhort men like a company of stockes and stones*, but as *men that are edifyable by his words*. If there were no meanes they could possibly use, they were like stockes and stones. If they had no eares as meanes to let it in, no *understanding* as meanes to conceive it; no power of *willing* at least to set about it, then wee should preach to a company of stockes. There must be some meanes propounded, that men are inable to use (though by any power of their owne they cannot do it graciously) or else as good preach to a company of stockes. Now God protesteth hee drawes men as men may be drawne ; *I draw them with the cords of a man. Hos. 11 4.* That is with such cords as a *man may be drawn with* ; not like a company of stockes and of stones ; if yee have but the carnall reaſon of a man, these cords they would draw you. God drawes you like men, with the cords of a man ; indeed in the *quickning of the heart, and in point of repentance, a man is no more active than a ſpne.* But when he drawes you to the meanes, hee drawes you like men, and therefore ye may come if ye will, and if ye be but men, these cords are cords to draw men.

2. Argu.

3. Argu. Thirdly, because Gods anger is very reasonable; when a Master is angry with a servant, that may do a thing and yet will not, wee call his anger a very reasonable anger. I know Gods anger is very reasonable, for things which thou canst not; because once hee gave thee power; but when hee commendeth the meanes, now his anger is very reasonable. Wee our owne selves count this anger very reasonable in the like case; what will hee not do it? No not use the meanes for to do it? Would not this anger any body? Say wee so, for these things take comes the wrath of God upon the children of disobedience. Eph. 5.6. That is for adultery, for fornication, for vaine words, and vaine hopes to be fayed, for these things comes the wrath of God upon the children of disobedience. Hee does not say for not being renewed, for not being converted, but for these things comes the wrath of God forth. He's angry for that, but his wrath comes generally forth upon men for these things, because they will not use the means; They will not give over those sinnes which are the hinderances to conversion. This is very reasonable; if a man were not able to do it, there would be some shew at least of unreasonableness in Gods anger; but there is not any shew of unreasonableness in his anger, when men will not buckle to the meanes which they may. When God commanded the Egyptians to submit and be humbled, they would not; he commanded them at least to use the meanes, to let his people go, and they would not. You shall see how the Text fayes his anger now was very

very reasonable ; there is a sweet phrase, *Pſal. 78.50.* He *made a way to his anger* ; in the Hebrew, 'tis hee *weighed a path to his anger*. Hee weighed it in a *ballance* ; marke how *reasonably and proportionably God is angry*. Hee puts his anger and mens linnen in a ballance, and weighs out the right measure of anger. When a servant forceth a Master to be angry whether he will or no, hee cannot complaine his Masters anger is unreasonable ; hee may go of his errands and he will not, he may do this busines and hee will not ; if hee cannot do the businesſe it ſelfe, yet he may use the meaneſ, and will not. Now his Masters anger is very reasonable, because hee forceth him to be angry ; as the *churning of Milke bringeth forth butter, so the forcing of wrath bringeth forth ſtrife.* *Pro. 30.33.* Hee does even charme his Masters paſſions, and hee forces the ſaine, as a churner forcing the Milke to become Butter, ſo hee forces ones kindneſſe to become anger ; and therefore the anger is very reasonable. So God is very reasonable in his anger ; wilt thou not use the meaneſ to be quickned ? Suppose thou canſt not *quicken thy ſelfe*, but wilt thou not ſee about the *meaneſ* ? This *churneth the Lords anger*, and his anger is very reasonable.

Fourthly, *Gods offer of his Kingdome to the wicked is ſerious* ; if they were ſencaleſſe and quite dead, and could do nothing, his offer were not ſerious ; ſhould a man offer a hundred pound to a dead caraffe, here is a hundred pound for you, if youle take it, i'le give it you.'

4. Argu.

This offer were not serious, because the dead carkasse is not able to stirre, but is fencelesse. True, in matter of conversion it selfe, a man is as dead as a carkasse. Nevertheless he is not absolutely a dead carkasse to all use of the meanes; he hath the lite of nature, and reason, and of fence, and therefore when God offers his *Kingdome in the meanes, this offer is serious.* Turne you at my reprofe, behold I will poure out my spirit unto you, Prov. 1.23. Hee speakes there even of Reprobates and all, and hee seriously offers them his spirit, and therefore they might have gone about the meanes, but they would not; *vocatio dei est seria*, as our Divines do all say, and therefore the meanes hee appointeth may be used.

5. Argu. Firstly, because Gods reproofes are very equall; should a man reprove a ciple for not running, this reprove were not equall, because hee is not able to do it. I grant when God reproves the wicked for being sinfull, such reproofes are all equall: though they be not able to be without sinne; but then equality is grounded upon something before, namely upon their *voluntary apostacy and inability in Adam*. But when God reproves them for not setting about the meanes, his reproofes then are very equall, and the equality is grounded upon their *wilfullnesse present*; will yee not feare mee? sayes God; I do this and this; marke his reprove is very equall. God reproves Israel for not observing his Statutes, saying the Statutes of Omri are kept. Mic. 6. 16. You can observe his statutes, why cannot you set about mine? hee sets

Note.

the grosseſt Selfe-murder.

ſets up a Temple, you can go conſtantly to it, why cannot you go conſtantly to mine ? The reprooſe was very equall. If thou wilt not ſet upon the meaneſ, thou art moſt equally condenmed. I cannot Preach ſo often as ſome do, nor be ſo muſh reſident as ſome are. No ? Why wilt thou not give over one of thy two livings then ? Thou art able to do that; if thou'lt not ſet upon the meaneſ, thy condenmation is e- quall. Thus I have conſirmed this firſt Point, namely, that the wicked may uſe thoſe meaneſ that the Lord commands them as meaneſ.

In the ſecond place I ſhewed that this being thus, thy condenmation muſt bee wilfull if thou wilt not uſe all the meaneſ.

Arguments to prove it.

First, The Lord will not helpe that man by a *Argu.* miracle to go that hath legges to go and will not ; Thou ſayſ thou wouldſt faine go to Heaven ; tell mee what legges hath God given thee ? What meaneſ hath hee leant thee ? If thou wilt not uſe them, the Lord will never helpe thee without. Had the *Israelites* had any meaneſ to have gotten over *Jordan*, as Ships or Barkes, Boates, or Bridges, or Fords, and they would not, hee would never have helpt them *over without*. You know the Lord parted the waters, *Josh. 3.13.* but if they had refuſed the meaneſ, hee would not have kept them on this manner without : if they had food ſufficient in the *Wildernesſe* to eate, and they would not, hee would not have rained food downe upon them; *had*

Note.

had they had Shoomakers and Drapers , and cloath sufficient to come by , and they would not, hee would never have *miraculously* have helpt the *garments* from *wearing*. Its a tempting of God , when thou hast the *meanes* and wilt not be diligent in them , to desire God to helpe thee without ; thou wouldst have thy children Gods children , thy family Christs family ; then *use the meanes*. Set up the constant *invocation of Gods Name* , Morning and Evening among them ; let up *Reading*, let up *Catechising* , and every good thing : or thou canst never expect it. Wouldst thou bee holy , and heavenly ? then *use the meanes*; Talk of Heaven in thy meetings , reason about grace , inquire of good soules , and how may J come by an humble heart ? How may J get faith , and be *lead by the spirit* ? If thou wilt not be constant in the *use of the meanes*, all thy *prayers to God* are *nothing but temptings*. Thou art troubled with by-thoughts , thou sayst thou wouldst faine bee delivered there-from ; then *use the meanes*, be not so long *without God every hour* , pray every day ofter , strive in the duty the harder ; if thou wilt not *use the meanes*, God will never helpe thee without. Thou art full of thy doubtings , thou sayst thou heartily desirest to bee freed ; then *use the meanes*, or thou lyest : give over thy *broad walking*, thy *broad acquaintance* ; those that have no more holinesse in them then the stock are thy bosomest friends ; if thou wilt not *use the meanes*, God will never assure thee without , nor convert thee without; *Dives his five brethren will not beare*

Moses

Moses and the Prophets, they ſhall have no mi-
racle from the dead, Luke 16.18. if God lend
thee the meanes, hee will not ſave thee with-
out.

Secondly, God will not bate a farthing of the
price hee ſets thee at ; when a Tradesmen hath
once ſet his lowest price, hee will not goe
lower. Now the *use of the meanes*, are Gods
lowest price, the Lord will not bate a farthing
of that; wherefore is a price put into the hand of a
foole, Pro.17.16. the meanes of grace are this
price, and the price is in thy hands, when the
Lord vouchſafes thee the meanes, *heeſt not bate*
thee a farthing of this price. He ſets this price
on his mercies and graces, thou muſt uſe all
the meanes ; not as though grace might be
valued ; no it exceedeth all priccs, or as though
grace were not free. Yea, its free and without
price : its fit though that this price ſhould be
ſet upon the almes, that the proud beggar
ſhould choose to receive it ; if thou wilt not
give the price that God hath put into thy
hand, thou art worthy to miſſe it ; I will give
ſo much, and labour ſo much, and pray ſo
much, and reforme ſo much. No, no ; that will
not do, Christ will have tother odde penny
too ; thy *filthy ſpeaking* muſt off, and thy *base*
passions and *old curses* muſt off, heele have thee
ſtoope to all his holy meanes ; wouldest thou
have it cheaper ? Mine owne children and
Saints never had it cheaper. Not *Abrahams*,
Isaac, nor *Jacob*, nor *Paul* ; they were faine to
uſe all *holy meanes*, to abandon every lust, to
ſet up every duty, invocation in their families
meditation

meditation in their hearts, examination in their consciences, holy communication in mouthes, none of my Saints had it cheaper. And thou makest a mock of them for praying so much, and professing so much, so much hearing, and so much gadding after Sermons, &c. Well, well, i'le not bate thee one duty, nor one lust, nor one carnall desire, i'le have thee set about all or thou shall never have mercy. Yea but I cannot finde in my heart to put up this, nor to be abridged of this, and shall Christ and thou part for one single farthing? Perish then, and go and thanke thine *will* for it in Hell. God is resolved upon this price, and this is the lowest.

3. Argu. Thirdly, *God will never be brought out of his walke, thou canst never look that God should come out of his walke to shew thee any mercy, or give thee any grace.* Now the way wherein God walkes is the *meanes of grace and of salvation*; There thou must looke for God, or thou canst have no hope for to finde him. Suppose a poore *Petitioner* should come with his petition to the *King*; he can never looke to have the *King* come downe hither to *Rochford* to grant it him; No, hee must go up to the *King*. The *King* is at Court at *White-Hall*, and there he may have him; if he will not go thither, he is wilfull, and if his petition be not granted he may thanke his owne will. *So thou canst not look to fetch God out of his owne walke, the meanes of grace and salvation, endeavour to obey him, prayings, cryings, seekings, &c.* These and the other meanes of salvation are his

his walke, these are the wayes wherein they must wait to finde God, if they would have him; *in the way of thy judgements have we waited for thee. Isa.26.8.* There the godly wait for the Lord, in the way where his walke is; *heo will not bee ſpoken with, but onely there in his walke.* If thou wilt not ſeeke him there, thou mayſt thanke thine own will, if thou miſſeſt him; yee that are negligent to hold out in Gods wayes, yee can never looke to finde mercy while yee live. Pray for mercy, and cry for mercy, and groane for mercy, yee muſt looke to perish without it, if yee will not ſeek it in his wayes; you'l ſeeke him in *ſome*, but you will not ſeeke him in *all*; affiſe your ſelues then you ſhall miſſe of him, do you thiſke the King will come to you, to grant your petiſons? you muſt go up to him, and take him where hee is to be ſpoken with. *God will not be ſpoken with but onely in his wayes; the Jewes rece ved Sacraments enough,* every meales meat is as a new Sacrament in the Wildernesſe, afterwards they prayed prayers enough, but I will not heare you ſayes God; neere tell mee of your ſeeking for mercy, wash you, make you cleane, *put away from you the evill of your doing, learno to do well; come now and lets reaſon together; if your ſins be as red as Scarlet, I'le whiten them.* Now heele be ſpoken with if you wilt come hither; What not erect his feare up in his family? not give over thy base carnall conſorts? keepe ſuch disorders under thy rooſe? and in thy life ſweare ſtill? and give place to the Devil still? cursed paſſions ſtill? Iſa.1.18.

mock

mock at my children still ? Dost thou walke in these wayes and hope to finde good ? No ; as good cut off a doggs neck as give him sacrifice of prayers, as long as you walke in your own wayes. *Esay 66.3.* you must seeke him in the wayes that he walkes in, and not chuse your owne wayes, heele never come out of his way for any of you all ; what shall I do Lord ? *sayes Saul* ; he would faine have spoken with God there. No, no ; go to *Ananias, &c.* if thou wilt not seek him in his way, thou art well served if thou missest him.

I beseech you consider this point, you can never looke to be saved, except youle set your selves to do what you may, and use all those meanes that you may ; for though the use of the meanes does not save you, yet they are the way ; though not *causa regnandi*, yet *via regni* ; and if you will not constantly use them, you can never have his Kingdome.

Reasons of it.

First, because *Heaven is an end, and an end can never be gotten without meanes* ; the end is eternall life. *Rom.6.32.* eternall life is an end, and therefore except the meanes be all used, you can never attaine it.

Secondly, God hath annexed it to the meanes ; all Heaven and Earth can never separate them ; either use all the meanes that God hath appointed, or else hee hath decreed it, yee shall never be saved. When he hath once appointed these and these shall be your meanes, these shall you use for't, yee shall never be saved without

without them. When God hath appointed their abiding in the ſhip a meanes of their escape, you ſhall ſee what *Paul* ſayes, except *theſe abide in the ſhip, yee cannot be ſaved Act. 27.* So tis for Heaven, except ye abide in the meaſes, ye cannot be ſaved.

Thirdly, *Every ſoule muſt give an account before God, how hee hath uſed the meaneſes,* Whether hee hath uſed them all yea or no. And according as the account is hee can give, ſo ſhall his judgement be. God hath ſworne this as I live ſaith the Lord; God hath pawned his owne life upon this, that thus it ſhall be. *As I live ſaith the Lord, every knee ſhall bow to mee, and every tongue ſhall confeſſe to God, every one of us all ſhall give an accompt unto God, Rom. 14.11,12.* every one of us, God will exempt none, wee muſt all be brought to an accompt for theſe things; will not thy heart bow to it? As I live ſayth the Lord; I'le make every knee bow to it; I'le make you bow or I'le breake you for ever; as good do it as not, for ye ſhall give an accompt whether ye have done it or no.

Fourthly, beloved, *God will not ſet up another dore into Heaven for any man in the World;* either come in at this or you ſhall never come in. Heele never make another *Bible*; either be ruled by this or by none; Heele never chalke out another way, either go this way or chuse and perish in thy *wilfulneſſe*. The drunckards way ſhall never be his way; the worldings way ſhall never be his, nor the lazy Gofpellers his, nor the *careleſſe* professors his, hee'le never change

change wayes, nor are my wayes your wayes, *Esay, 55. 8.* you must amend your wayes. *Ier. 7.3.* and come into his way, or yee shall never escape the evill to come ; can there be any reasonable way then this ?

Proofes.

First, *Some of the meanes that God hath appointed you may doe them without labour*, you may do them with ease ; do but say I will, and it is done. What labour is it to say, company-keepers shall not sit drinking in my houle ? There is neare an Alehouse in your Towne, but if they will, may root out disorders from their houses, their owne wills do destroy them ; Its no labour in the World to do this, and will ye not do it ? *perish then and thank your own wils.*

Secondly, *Some of the means that God hath appointed, are easier then them* ; onely that you would give way to another to do them ; may be the wife would have prayers in the family if the husband would give way. The Minister would teach you if you would give way ; The Lord Jesus might worke many things in you, if you would give way ; this *a less then to will*. You that have good Wives, who would reforme sundry things if you would give way, &c. I beseech you apply it particularly to your selves, your ruini is wilfull if yee yeild not, and will not give way.

Thirdly, *Some of the meanes are yet easier*, for some of the meanes of grace are better for you, even *in your worldly and carnall respects*. You'll say, that's the easiest of all for a man to favour

your himſelfe, and his flesh. As for example, the reforming of your gaming, dicing, carding in your Innes, your drunkenneſſe and bezeling o're the pot, your pride and your gey-gawes, and the like ; would not this favour your purſes, and be more agreeable to your very carnall reſpects ? And therefore you that do not reforme theſe, you pluck wilfull perdition on your heads.

Fourthly, ſome of the meaneſs of grace, are harder to omit them then to uſe them. Many of you meet with more hardships in the omission then you could light upon in the practice of them ; I need not iſtance, the particulars are very familiar.

Fifthly, ſome of the meaneſs of grace, be they hard, yet they are but hard ; they are not iſpoffible for you to uſe ; They will aske no more then a little labour and diligence, and therefore omitted only by reaſon of will-nots.

I hope by this time you ſee clearely the truth of this ground. If yee will not ſet your ſelves to uſe the meaneſs of grace and ſalvation, when yee die, you muſt needs lay the blame on your wills ; And why will yee ſo ? Why will yee die O house of Israel ?

But notwithstanding the evidence of this truth ; The wiſdome of the flesh which is enmity againſt God, fills carnall minds with many objections againſt it ; from all which I ſhall endeavour to vindicate it, by anſwering them all in order.

1 Object. **T**He first Objection is drawne from those Scriptures which say that they cannot.

2 Object. From their own willingnesse, they would, but they cannot.

3 Object. Is from their own desires, they desire to do it, but they are not able.

4 Object. Is from their resolutions they purpose, but whether they will or no, they are feine to

5 Object. break their good purposes.

Is from their good endeavours (as they say) they labour against their sinnes, and yet they are transported into them, *to fweare before they are aware, to be overtaken in company, &c.* We will answere them in order.

1 Object. As to the first Objection from the *Scriptures, answered* which say they cannot, I answere.

There are
five can-
nots in
Scripture.

Indeed the Scripture speakes of five Cannots.

1 Cannot. First, Of a naturall cannot ; every man is borne by nature under a cannot believe, and a cannot see God. But there is difference betweene thy cannot repeat, and thy doest not repeat ; there is difference 'twixt these two. The cause of thy cannot is one thing, and the cause of thy doest not is another. The cause of thy cannot is the carnalnesse of nature, but the cause of thy doest not is the wilfulnessse of thy will. The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse to him; neither indeed can bee for they are spiritually discerned,

1 Cor.

1 Cor. 2.14. where the Apostle makes a different cauſe of a naturall mans *cannot*, and his *does not*; when he ſpeakes of his *cannot*, hee tells us the cauſe of that is, becauſe grace is ſpirituall and he is carnall. Neither indeed *can hee*, becauſe they are ſpiritually diſcerned; but when he ſpeakes of his *does not*, you ſee he alledges a diſtinct cauſe of his *does not*. The naturall man *does not receive the things of the ſpirit of God*, they are foolishneſſe unto him; He counts them all foolish; He is ſo *wilfull* in his own carnall reaſon, that he counts it folly to deny it; thou canſt not do thus and thus doſt thou ſay? Why then wilt you count it folly to do ſo? when a man croſſes thee of thy will, thou countſt it folly to put it up; I were a foole if I ſhould be ſo precile as ſome be; I were a foole if I ſhould not ſuffer a little diſorder in my houſe, as long as I gaine by it. This is mere *wilfulneſſe*; this, and not a *cannot*, is a cauſe of thy *doest not*. Thou canſt not indeed becauſe thou art carnall, but thy *cannot* is dead and not operative; thy will is the cauſe of thy *does not*, Like the *wilfull blind blinde man*, Hee was blind and would not open his eye-lids. He could not ſee, but his *cannot lay dead*, for hee would not open his eye-lids; his *cannot is not operative* till he will open his eye-lids. If he could ſee, yet he could not till he would open his eye-lids, ſo thou wilt not open thine eye-lids.

Secondly, the Scripture ſpeakes of a *deliberate cannot*, when a man cannot do a thing, *only because he cannot finde in his heart to do it*

caueſed
palpebras
claudig.

2 Cannot.

Thou canst not repent of this and that sinne and forsake it, the truth is ; thy cannot is this, thou *canst not find in thy heart to forgoe it.* Such a course is so profitable and pleasing to thy flesh, thou canst not find in thy heart to abandon it, thou canst not find in thy heart to bee friends with such a one ; to part with thy vanities, or to abridge thy selfe of thine angry speeches when thou art stird, &c. Thou canst not fid in thy heart to do it. As the *Jewes, you cannot believe, sayes Christ, because yee seek honour one of another. Job. 5.40.* they would feine bee well thought of, of all their acquaintance, and therefore they could *not find in their heart to believe in Christ.* Oh that would make thee to bee out of favour with the *Pharisees*, and to be counted basely of in the World. Therefore they could not find in their heart to believe ; now this is no excuse ; thou canst not turne unto God, thou canst not find in thy heart to part with thy lusts, this is thy cannot.

3. Cannot Thirdly, the Scripture speaks of a *judiciale cannot*, as a rogue cannot go, because for his *loytering the Magistrate hath lockt him in the stocks* ; This does not excuse thee one jot, shall the villain be wilfull in his loytering, and then complaine of the Magistrate that hee is not able to go about his worke ? J cannot go about my worke sayes hee ; and who had him be so idle as not to go about it, when hee might ? Thou hast gone on may be wilfully in thy sinnes, and now the *Lord hath inflicted a judiciale cannot unto thee.* Thou canst

canſt not come out of thy ſinnes, nay the Lord hath caſt this *cannot upon thee in judgement* : hee hath ſet thee in the ſtockes for thy wilfull ſecurity. As the wicked Jewes they could not believe ſayes the Text, because *Isayah* ſayth, *hee hath blinded their eyes, and hardened their hearts, Job. 12. 39, 40.* could they excuse themſelves for their cannot ? No the Lord had ſet them in the ſtockes for their wilfulneſſe and ſecurity ? They could not believe, for they had wilfully provoked the Lord to caſt this cannot upon them in judgement.

Fourthly, the Scripture ſpeakes of a *com-4. Cannot pounded cannot*. A cannot in *fenu compoſito* as we call it ; a cannot in a *compounded ſenee*. As a Drunkard *cannot tender his family, his poore Wife and children.* No ; *as long as he lyer blowſing on the Ale-bench, hee cannot, in a com- pounded ſenee he cannot.* Aristotle ſets it out by ſitting ; he that is ſitting cannot walke, that is as long as he is ſitting he cannot walke. As Christ ſayth of a *carnill man hee cannot be my Disciple* ; he cannot in a compounded ſenee, he that *commeth to me and hates not father and mother, and wife and children yea and his owne life, cannot be my Disciple.* Luke 14. 36. he cannot indeed as long as hee ſtands upon these termes, *My father will not love me, and my mother will not like me ; if I ſhould be one of your Disciples, my friends would not oynie me : I muſt do as I do or I cannot keepe my wife and children.* Indeed as long as thou ſtandſt on theſe termes thou canſt not be a Disciple of Christ ; thou *canſt not in a compoun- ded*

ded fense ; but if thou wouldest divide it thou
mighist ; no man can serve two masters, *Math.*
6. 4. marke compound them together and
he cannot. But if he would give over one, hee
mighst serue the other ; thou canst not thou
layest. No ; I yeeld thee in a compounded fense
thou canst not, thou canst not as long as thou art
thus careless as thou art, as long as thou favou-
rest thy selfe in such and such lusts, thou canst
not : *The compounding of thy security and laz-
iness with Religion*, that is the reason why thou
canst not, this is it that makes our prayers hard,
and our repentings hard, our believings and
all our performances hard ; because wee would
faine be compounding. We have much adoe
to Pray, our hearts can hardly be brought to
wrastle, much adoe to be humbled, our wils
will hardly stoope ; if it were not for *these
compoundings, these duties were easie*. And what
excuse hast thou hence ? none at all, for its a
cannot onely in the compounded fense that
thou makest it.

§ Cannot. Fifthly, the Scripture speakes of a *humbling
cannot*, a cannot not to bolster thee up in thy
excuses, but only to humble thee, that thou mayest
be driven out of thy selfe unto God. A servant
cannot live except it be his Masters pleasure to
take pitty on him ; Is this any pretence to him
to anger his Master ? or to bee negligent of his
Masters commands ? nay rather it forceth him
to be so much the more carefull to obey him,
and to be humble before him. So the Scrip-
ture sayes, that thou canst not without God,
except God shew mercy on thee, to convert
thee

thee and ſave thee, thou canſt not be accepted of him. *All this is to humble thee, not to helpe thee with excuses.* Tush I cannot do as his Mi-nifters do bid me, I canaot mortify theſe ſins, I cannot be ſo ſtrict, this is too muſh preceſneſſe you ſpeake of. *O murmur not, this cannot be onely to humble thee; murmur not among your ſelves.* No man can come to me except the father draw him, Job.6.43.44. This is no reaſon why thou ſhouldſt murmur or cavill, or be ſtubborne as thou art, thou canſt not come at Christ except the father take pity on thee to draw thee. Thou haſt ſo muſh the more reaſon to be humbled, and not to go on wittingly and wilfully as thou doeſt. Canſt thou not be holy, and ſaved, except he be pleaſed to pity thee? in what a wofull caſe then art thou to provoke him as thou doſt? So muſh ſhall ſuſſice for the firſt Objection, drawne out of the Scripture.

The ſecond thing thou objeſt, is thy willingneſſe; thou wouldſt as thou pretendſt, but thou canſt not.

I anſwer thee for this.

First, may be its the will of thy *conſcience*, 2 Object.
anſwered and not the will of thy *heart*; thy heart is car-nall and unacquainted with God, and ſo its contented to be, onely thy conſcience would have thee grow better and more heavenly; but thy heart will not yeeld; and therefore all thy *willings* are nothings but *deſuſings*; they are only the willings of conſcience and not of thy heart. Thou art chafing and fretting every foot, thy conſcience tells thee thou ſhouldſt

Wilfull Impenitency,

not, thou art praying carnally every day ; when thou hast done, conscience layes thou shouldest pray holier then so ; *conscience wold, but thou wilst not*, conscience would have thee get assurance for Heaven, but thou wilst not be at the paines. Alas, this makes thee inexcusable, for now thou *condemnest thy selfe*, and *yet wilst sinne* ; thou art inexcusable O man who-
ioever thou art that judgest, for *wherin thou judgest another, thou condemnest thy selfe*. Rom. 2.11. marke, when a man condemneth him-
selfe he is then inexcusable. (I do not now quote it for the particular the Apostle does instance in there for judging another,) for the truth is the same, whatsoever sinne we do in-
stance in, the truth is this that Paul grounds his speech on. *Hee that condonmeth himselfe in a sinne, and yet wil go on in it ; that man is inexcusable*. What now hast thou gotten by thy plea ? thou wouldest, thou fayest ; this makes thy sinne to be worse in that thy conscience would, and yet for *all that thou wilst not*.

Note.

Secondly, may be its a copulative will ; thou hast a will to repent and be godly, but it is with a copulative will. *Repentance and some Lust, godlinesse and some lust* ; thou wouldest faine please the Lord and thine own lust too, be re-
ligious and proud too, believe in Christ and cover too, and be vaine too, &c. Thou hast a will, but it is a copulative will, to serve God and do this too ; Pish, cannot I serue God and do this too ? No, no ; *this same copulative will is a flat contradiction*. Couple light and darknesse ? *Christ and Beliall*, 2 Cor.6,15. Its a

con-

contradiction to imagine to couple them, for they cannot possibly be coupled. And therefore this same copulative will is nothing but a mockery, and the truth still is this *then wile not?*

Thirdly, May be thou hast a *woulding will*, *this is no will, but only a velleity*; to thou hast a woudling will. I would do as well as any other but I cannot; to speake properly this is no will, for its onely that will wherewith fooles will things *impossible*; I would I were at *London*, with a *wish* layes he; I would I could flie as well as an *Eagle*. These things are impossible, and therefore its no will, but niceſſe folly; thus may be thou wildest grace, I would with all my heart I could do as God layes, *God knowes my heart, my will is good*, I would be better then I am; And yet thy conscience can call for ſomething or other to be mended, and thou wilt not. This is an impossibility, and therefore no will; like the foole that would ſit in his chaire, and I would I were at *London*, he would faine be at *London* and ſit ſtill. So thou ſittest at the ſame paſſe, *I would I were in Christ*; thou wouldſt faine be in Christ, and yet thou art loth to ſtir out of that base temper thou art in. This is an impossibility, a folly and no will; *woulding and no willing*. I grant the Saints of God have their woudlings, and their would does go further then their wil; *their wil is absolutely ſet to be holy*, & they wold be holy. Their will is deeply to be humbled, and they would be deeper; *their would is grounded upon a will*, they will in ſome measure and they

they would go further. I will, oh that I could will more. But thou that liest in thy sinfull estate, thy will is pure folly. A will grounded upon a will not is foppish ; the Saints would is grounded upon a will ; but thine, the roote at bottome is this thou wilt not.

Fourthly, may be thou hast a generall metaphysicall will, but to come to particulars, there thou wilt not. I hate the Saints of God ? God forbid ? I'le never hate them while I live ; and yet come to this Saint and that Saint ; him thou wilt hate ; him ? Hee is the veriest hypocrite in the Country, and keepes more adoe then needs. Thus thy will is good to a company of metaphysicall Saints in the clouds ; but those that are Gods Saints in particular, thou mockest. I be stubborne against the Commandements of God ? I will not be stubborne against them ; yea but this and that Commandement thou wilt not observe. Thou wilt not thinke best of them of whom thou shouldst, nor take up that carriage in meetings that thou shouldst ; thou hast a good will to the Comimandements in affection, but thy will stands against the particulars of them. Generalls are but Notions, when they are abstracted from the particulars. And therefore thy will is but a Notion ; the will when it willetteth indeed, willetteth particulars, this particular duty, this particular Ordinance. Indeed good in the general is the object of the will, but when the will comes to will in the exercise of it it pitcheth on particulars.

Fifthly, thou hast no true will. I speake still to the carnall, I say thou hast no true will, because

When carnall men can disco-
ver no other ble-
mish in the
Saints, the
they charg
them with
hypocrify.

because if thou truly didſt will, thou couldſt; if thou didſt truly will to belieue, and will to bee a new creature thou couldſt; for the will it hath *potentia executivam*, *ſo farre as it will, &c.* It hath an executing power to go ſo far as it wills; if thou didſt truly and really will to ſpeake holy, thy will would make thy tongue to put it in execution. If thou hadſt a will, thy will would command execution, *my tongue ſhall ſpeak the praise of the Lord*, ſayes *David*, *Pſal. 119. 171, 172. my ſoule it ſhall praise thee, verl. 175.* I grant the woulding of the will gces further then all execution can go, *to will is present with me but how to perform that which is good, I find not, Rom. 7. 18.* I quote this place the rather, becauſe many wrest it to their owne deſtruction. Oh ſayes a wicked man, I have a good will, I would as *Paul* ſayes, *but I can- not performe*, thus men miſ-interpret this place; for *ooke how far Paul mould, he could performe*, for the will hath *potentiam executricem* and an imperative force over the man. What hee did will, he did performe, hee performed it in *his heart, and tongue, and hand, &c.* but he would draw his will forwarder then it was, but he could not, his very will was partly unwilling, hee could not indeed performe ſo much as he would, that is, hee could not draw on his will ſo ſtrongly as he would. His will was not perfectly ianctified, no Saint in this Worlde hath any perfect compleatneſſe of will; and therefore his performance is not perfect, because his will is not perfect. I ſay if thy will be converted to God, thou thy ſelfe art conver- ted.

ted to God, obedience ever goes as farre as the will. And therefore if thou art *willing*, *its certaine thou art obedient*; if yee be willing and obedient sayes the Text, *Isay. 1.19.* whosoever is willing to obey, that man does obey in some measure, because the will hath power of execution, and the whole man at command. This is the reason why *Divines* say, that the *fraternity of the will is the condition of the Gospel*; wherefore if thou beest not obedient, neither art thou willing to obey, all the powers of thy soule and all the members of thy body, thy will hath an *altus imperativus* to command them. Now if thy will will not command them to yeld, thou art not so much as willing at all; If a Justice of Peace should tell me he would give mee a Warrant, and yet when all comes to all, he will not command his clark for to write it, nor his owne hand for to pen it, I see plainly he will not. Dost thou say, *I would obey Christ, and I would deny selfe, why then dost thou not command thy Clerke for to write it?* If thy will will not command tongue, *Tongue* thou shalt never talke so unprofitably as thou hast done, and *Eare* thou shalt never hearken after vanity as thou hast done; and thoughts, *Thoughts* yee shall never run at rovers as yee have done. *If your will were but willing, it would command your whole soule, Soule thou shalt not do as thou hast done;* as Davids will commanded his soule, *O my soule blesse the Lord, and forget thou not all his benefits, Psal. 103.2.* Nay hee commanded all that was in him, all that is in me, *blesse his holy Name, verse 1.* So if thou

thou wert willing, thy will would command all thy ſoule; ſoule, thou ſhalt not be ſo ſel-dome at the throne of grace as thou art, &c. thus much of the ſecond objection drawn from the will.

Objection the thirde.

But thou deſireſt to do it, and therefore thou doſt not ſtik at a will not.

I anſwer thee, who can tell beſt what is in thee, 3. Objeſt
anſwer 1. God or thine owne heart? verily the Lord that did make it, is likeliest to know beſt. Now the Lord ſayes peremptorily thou deſireſt not grace; yea and thy heart ſayes it too, and the Lord heares it, though thou heareſt it not; they ſay unto God depart from us, *we deſire not the knowledge of thy wayes, Job, 21.14.* Ne-vertheleſſe, becauile thou ſtandefſt ſo ſtoutly up-on it, that thou doeſt deſire grace, I'le tell thee the reaſon of thy miſtake.

First, thou haſt *putatiue or thinking deſires*, thou think'ſt thou deſireſt, and therefore thou art miſtaken; like Seneca's young ſcholler, that ſaid hee deſired to be good. I do not ſay, ſayth he, he lies, but *putat ſe cupere*, He thinkes bee deſires; ſo thou ſayest thou deſireſt. I will not ſay thou lyest, but thou think'ſt thou doſt ſo; *now alas thy thoughts are the vaineſt things in the World. How long ſhall vaine thoughts lodge within thee. Jer. 4.14.* thy thoughts are very vaine, there is no truſting to them. Naaman thought, I thought ſayth hee, but how wide his thought was the ſtory declares. *Haman Eller. 6.6.* thought, he thought in his heart ſayes the Text, Vanity of thoughts.
3 King. 5. 32. but

but this thoughts carrie to nothing but a Gallows and a Halter. *Ishbabenos* thought, but you know what his thoughts did come unto ; it fell fowle on his owne head, nothing is more vain then the thoughts of carnall mens hearts ; so thou *thinkest thou desirest, al as thy thought is but vanity.*

Secondly, thou hast ignorant desires, thou dost desire to be one of Gods Saints, thou desirest it ignorantly ; for when thou comest to see who the Saints be, namely, such and such whom thou conceivest to be strange people and Puritans, then thou hast no desire to be one. Thou desirest to go *after Christ*, thou dost ignorantly desire it, for when thou seest thou *must take up his crosse*, then thou hast no desire thereunto ; as the Prophet speakes of Christ in the person of the wicked : when we shall *see him, there is no beauty that wee should desire him*, *Esay 53.2.* thou desirest with ignorant desires before thou seest who he is ; but when thou seest who he is, thou dost not desire him. Thou desirest his grace, thou desirest to believe and repent, and to *put up injuries*, there are ignorant desires before thou seest what they be ; but when thou seest what they be, what the *injury* is that thou shouldest put up, then thou dost not desire to put it up ; what the *sinne* is that thou shouldest leave, then thou dost not desire for to leave it ; when thou seest them, then thou dost not desire them. When we shall see him, there is no beauty that *wee should desire him.*

Thirdly, thou hast wandering desires. Oh sayth

ſayth one, you have a happy turne, you have good Preaching, and good meaneſ to be godly, and be edifyed. I desire to be ſo ; but alas our Minister does not Preach, and we have a *dumbe dogge* ; and I am in a very wicked place, If I were as you are, I ſhould count my ſelfe happy. God knowes, I desire heartily the edification of my ſoule ; thus thy deſires *wander after other mens caſes* ; and thou wilt not *ſtirre out for thine owne*. How doſt thou deſire to be edifyed, when thou wilt not ſtir out two or three miles to be edifyed ? Thy deſires are like *wandering vagrants*, that will be everywherewandring, but only there where they *ſhould be*. So thy deſires go roving up and down, and you are happy, and he is happy, and thou art unwilling in the meane time to labour, where and how God hath appointed thee. These are none but gadding, wandring deſires ; better is *the ſight of the eyes then the wandring of the deſire*. Eccl.6.9. thy deſires *wander abroad to a roming company of wiſhes*, but thou wilt not obſerve that which God gives thee to ſee ; thus much of the third objeſtion, drawn from deſire.

The fourth Objection.

Thou reſolvest and haſt good purpoſes, but ob thou canſt not perfore them.

I anſwer thee, do but conſider what thy purpose is, and thou ſhalt ſee how thou art cozened ; these purpoſes thou ſpeakſt of are only *voluntates de futuro*. I will hereaſter look to

4 Object.
anſwer'd

so it better then I have done heretofore. Hereafter I will, I purpose, that is hereafter I will; alas: this will for hereafter is no will.

First, because its onely to shuffell of the willing for the present. Now the heart is unwilling to obey, and therefore it puts of the Commandment to hereafter, not for any such desire that it hath, to do it hereafter, but only because it is unwilling to do it for the present. Like a man that is unwilling to lend, I'le lend you hereafter sayes he, *say not unto thy Neighbour goe and come againe, and to morrow I will give thee, when thou hast it by thee, Pro. 3.28.* his purpose to lend him to morrow, was only because he would shuffell of the lending to day. And therefore this purpose of willing hereafter, is no will at all, but only to shuffell of the willing for the present. Thou hast the opportunity by thee, why dost thou not take it? thou hast the temptation by thee, why dost thou not resist it? dost thou say thou hast a will for hereafter, that is but a gull, *that thou mayest not will for the present.*

Secondly, this will for hereafter is no will, because it goes without Gods; no will can go without God. Gods will is now, he would have thee now and thou wilt not; thou wilt hereafter, but then may be he will not. He that will not when he may, when he will he shall have nay; afterwards thou wouldst faine be converted, and pardoned, &c. Lord open to me, nay but O man, when I would thou wouldst not; now thou wouldst, but I will not, thy will is for

for hereafter goes, without Gods, and therefore tis no will.

Thirdly, thy will for hereafter is no will, because thou shalt mifſe thole ſuppoſitions that thou willedſt upon.

First, *Thou ſuppoſeft thouſhalt have fewer temptaſions hereafter.* O when theſe troubls are over, and theſe temptaſions are over, I will ; nay but O man when theſe are all over, new ones will come. And if the temptaſions for the preſent be a hinderance, ſome temptation or other as bad thou ſhalt meet with, that ſhall hinder thee hereafter much more, and therefore this ſuppoſition is falſe.

Secondly, thou ſuppoſeft thouſhalt be fitter hereafter ; but, *qui non eſt hodie cras minius aptus erit.* if thou beſt not fit now, much leſſe wilt thou be afterwards ; thou'l be unfitter and unfitter ; like meat, the longer it is kept, the unfitter tis to be eaten, and therefore this ſuppoſition is falſe too.

Fourthly, thy will for hereafter is no will, but a mockery. *Antigonus o dico, Antigonus I will give,* this is not good in mens Lawes, much leſſe in Gods. *Dabo, I will give ;* this is no gift, ſayes the Law. *So repiſcam, I will repent,* this is no repentance, ſayes God ; thus you ſee this objeſtion is nothing, never tell me of thy purpoſes, thy purpoſes art willings for hereafter, and they are no wills at all.

The fifth Objeſtion.

Thou endeavoureft and laboureft to ſerve God.

and to be ſaved

J answer thee, Alas; Is this to labour for grace ^{5 Object.} *and* ^{Answered} *G*

and for Heaven, when thou labourest so idly ? as God sayd of that fasting ; so may I say of thy labour, *is this the fast that I have chosen ? to afflict a mans selfe for a day ?* So, is this the labour that I have chosen ? To labour so as thou labourest ? but I need not to insist on this plea, thy conscience is able to answere it. Thou labour ? thy conscience knowes well enough thou art lazy, thou dost not labour for holiness ; so then thine *impenitency is wilfull, and thy damnation wilfull and thy ruine wilfull.*

To conclude then, understand all that you will not hear and obey.

First, that your *destruction is from selfe*, you cannot cast it upon God ; hee offers you the meanes to escape it, and you will not, *Hos. 13.9.*

Secondly, your *destruction is most just*, you cannot alleadge severity or cruelty ; no ; your selves are cruell ones. You judge your own selves unto Hell. The Lord *presseth the Gospell of grace upon you, and you put it off.* *Act. 13.46.*

Thirdly, your *destruction is inexcusable*, you have nothing to excuse you ; God hath taken away all clokes of excuses, he hath offered you *saving knowledge & you would not*; a *Christ and you would not* : *good motions, counsels, threatenings, and you would not.* Your mouthes are quite stopped when you perish, *Math. 22.12.*

Fourthly, your *destruction is unavoydable* ; if you would have relented and yeilded, there might have beeene hope, but you would not. You have *hardned your necks*, and what's that but a *will not* ? Therefore you shall be *destroyed without remedy*, *Prov. 29.1.*

Fifth-

Fifthly, your *deſtruction* is pittileſſe ; what eye can pity you? *Will, will have will, though Will will have woe*, as we ſay ; not God, nor Angels, nor Saints, no eye can pity you. If the theife will ſteale and will to the Gallowſe, let him go ; he is no object of pity ; as we ſay of a wilfull man, no tale can tune him to take heed, ſo no meanes can tune you to take heed ; and therefore when you rue it, you *cannot be pittied*.

Sixthly, your *deſtruction* is grievous ; of all plagues, none will fret more, then thoſe which one hath wilfully puld on himſelfe. You'le one day gnash your own teeth, *curſe your owne wills*, banne your own hearts ; woe is me, I am *under the rod*, and my ſelfe gathered it ; *in Hell*, and my ſelfe kindled it. I might have prevented it, but *I wou'd not*.

Now followes Application.

Learne instruction then, leaſt yee perish wilfully ; reforme as much as you may, downe with all your diſorders, ſtumbling *blockes of iniquities*, and all the *Idols of your hearts*, and caſt them into the *brooke Kidron*. Set up good courſes as much as you may, uſe all the meanes to ſalvation as humbly as you may ; let not any family be without the due worship of God in it. Fathers, ſuffer not ſinne on your children, nor Masters on your ſervants ; lie not, ſweare not, covet not, omit not the exercises of hope, leaſt yee justly, inexcusably, unavoydably, pittileſly perish, and ſo *reproach your own wills for ever in Tophet*; as *David* then

sayd unto *Salomon*, after hee had set him busineses to do, *arise therefore and be doing, and the Lord be with thee*, sayes he, 1 Chron.22.16. So I may say to you, arise and be doing ; up, set about it, use no excuses, humble your selves before God, see your misery and bewayle it, and the Lord be with you.

Note.

But may be you will say, this Doctrine is *Pelagianisme*, or *Arminianisme*, at least. Nay then, let me tell you 'tis *Arminianisme* to hold the contrary. *You make your wills to be your owne, and free for to will, that say your will is to repent, but you cannot*. And if God should give you a posse, yee professe your selves to be of the *Pelagian heresye*, if God should give you a power, you would adde the will. To passe over this and so to go on.

1 Use For instruction

Thou
canst never
be hum-
bled unles
thou be-
lieve this
truth.

Except the belief of this truth do sinke into thy heart, thou canst never soundly be humbled ; if thou shoudest say Lord J would faine have repented all this while, but J could not, thou never soundly wert humbled : *a man is never humbled as long as hee excuses him-selfe* ; thou sayest J would be holier, J would pray better, and J would reform more, but J cannot ; this is to fall to excuses, and *not to be humbled* ; For,

1 Excuse First, thou excusest thy selfe for all *transgref-
sions besides originall*. A man must be humbled for his actuall sinnes as well as originall, and count himselfe inexcusable for one as well as tother. But thou pitchest all thy humilia-
tion

tion upon thy *Apostacy in Adam*, if now thou
pleadſt a cannot. Lord, I confesse I was
conceived in ſinne, but now I cannot doe
with all ; I cannot doe otherwife though
I would never to faine. I cannot but
drinke now and then and be drunke, I can-
not but rap out an Oath now and then in my
haſt, &c. I confesse I brought this *cannot upon*
mee in the loynes of Adam ; but upon the ſup-
poiall of that doſt thou bid me give over my
ſinnes ? *I cannot* ; this is not to be *bumbled*, but
to fall to excuses. Its true, actuall corruption
which naturally flowes from originall, requires
that one and ſelue ſame humilitiation that ori-
ginall does. But otherwife thou muſt be hum-
bled with a new humilitiation for thine actuall
transgrefſions, or elſe thou art not humbled
but pleadſt excuses. *David bumbles* himſelfe
for both, with one humilitiation for the one,
Pſal. 51.5. with another for the other, *vers.3.*
But as long as thou pleadſt on this faction,
thou excufest thy ſelue for thy actuall ſinnes, and
never art humbled.

Nay ſecondly, thou excufest thy ſelue for thy *Excuse*
originall ſinne too. Lord, I would bee without ſin,
but *I cannot*, if I would I could ; belike then
if it had beeene thy caſe as it was *Adams* thou
wouldſt not have eaten of the forbidden fruit.
And therefore it was his fault and not thine,
thou wouldſt not have ſinned if thou couldſt
have otherwife chufed. And therefore thou
excufest thy ſelue for that too ; for thou layeft
thou wouldſt not have ſinned if thou hadſt
beeene as hee, he ſinned when he might have

otherwise chused ; but thou wouldest not have done so. Thus thou excusest thy selfe for thine originall sinne too ; *And therefore thou canst not be humbled as long as thou pleadst thus* ; the truth is thou didst willingly sinne as well as *Adam*. *God made man upright, but they have sought out many inventions.* Eccle. 7. 29. hee speakest of *Adams* being upright ; God made *Adam* upright ; hee does not lay but *man hath* found out many inventions, as though it were his fault alone that was *created* upright. No, God made man upright, *but they*, marke, hee casts the blame upon every man as well as *Adam*. But they have sought out many inventions. Thus we must be humbled for our originall corruption ; but thou canst not be humbled aslong as thou pleadst on this manner, no thou excusest thy selfe, and therefore thou wert never yet humbled.

5 Excuse Nay thirdly, thou excusest thy selfe for every sinne, *thou makest all thy sinnes to be nothing but infirmities*, as though Pauls case were thine ; *the good which I would do, that do I not, and the evill which I would not do, that do I.* I would be godlier then I am, but I cannot ; and therefore thou makest all thy sinnes to be infirmities. What is a sinne of infirmity *but a sinne the will protesteth against* ? thou sayest that thy will protesteth against every of thy sinnes, thou wouldest leave them, but thou canst not. See then how far thou art from *land* and *humiliation* ; thy presumptuous sinnes are all nothing with thee, thy stubbornesse nothing, and thy wilfulness nothing,

Sinne of
Infirmity.

thing, no all thy ſinnes are infirmities. Nay thou makeſt thy ſinnes to be purely and only infirmities, *invincible infirmities*, invincible infirmities are the moſt excusable of all. Now when thou ſayest thou ſtickest at a *Cannot*, thou makeſt thy ſinnes not onely infirmities, but alio invincible infirmities, ſuch as thou canſt not poſſibly avoid, thou wouldſt faine avoid them but thou canſt not; and therefore iſ thou goeſt this way to work thou canſt never be humbled.

Nay fourthly, *Thou commendeſt thy ſelfe 4Exonſe.* more then God; nay iſ ever God ſhould inable thee and give thee power to be a new creature, thou makeſt thy ſelfe more beholding to thy ſelfe then to God. The will is more then the power; the will to believe and repente and convert, is more then the power; *Actus ſecundus eſt nobilior actu primo. To be able to be- lieve and to bee able to repente and become a new Creature, theſe are but first acts.* If God would helpe thee to theſe, thou ſayest thou wouldſt adde to theſe. Thou wouldſt believe and thou wouldſt convert, and thou wouldſt be a new creature; iſ God would give thee the power, thou wouldſt adde the act. And therefore thou commendeſt thy ſelfe more then God; *for in morall powers which have a further reference unto act, the act is more noble then the power.* The truth is, the will is better then the power of doing; and both is of God, and ſo the Apostle does ſhew it. *Its Gods that worketh in you, ſpeaking of the Saints; Its God that worketh in you both the will and the deed,*

Note.

deed, Phil. 1, 13. marke, the will and the deed. First the will and then power to bring it into deed ; the will is the primary blessing of God. And this is the reason *why a child of Gods estate is now better under Christ, then it was before in Innocency, for then hee had one-ly power if he would ; and now both the will and the deed.* I say this is the truth, the will is more then the power ; and therefore thou wert never humbled in thy life, that pleadst, O I would if I could ; *thou makeſt thy ſelue more beholding to ſelue then to God, if God ſhould ever convert thee,* and therefore thou art not yet capable of conversion; *why? thou art not yet humbled, but ſtandſt at proud termes with the Lord.*

5 Excuse. Nay fifthly, thou canſt not ſo much as pray to God for a will, thou art ſo proud, that thou art conceited thou haſt that already. I have as good will to bee good as any body elle, but I cannot poſſibly do as I would ; So that all

Apud cas- thy prayers to God are a mockery. The godly ſandrum, humble ſoule prayes as the ancient Church uſed to pray ; Lord give mee a will to bee good which my will is ſet againſt. But thou canſt not pray ſo, thou art a richer begger then ſo ; for thou hadſt a good will already thou thinkeſt.

A man cannot pray for a thing the lack where-
of hee is not ſensible thereof ; *if any man lack wiſdome, let him aske it of God James 1.5.*

Hee cannot pray for a thing if hee doe not thinke that hee lacks it ; Nor thou for a will, for thou doſt not thinke that thou lackſt it. Nay, if God ſhould convert thee thou canſt not give him thankes for converting thee ; for

thy

thy will needed none ; may be thou wilt pray for *possibilities* till thou haſt them , and give him thankes for *possibilities* when thou haſt them , but thou canſt not pray for a *will*, for thou thinkeſt thou haſt it ; nor give him thankes for thy will for that is thine owne. So that thou art Devilishly proud ; never humbled ſince thou wert borne. Nay thou art ſo proud that all thy Prayers are but mockeries, and thy giving of thankes is a mockery. *How canſt thou looke that God ſhould convert thee, when as thy proud heart tels God before-hand, thou wouldſt not thanke him if he ſhould.*

Nay ſixthly, *Thou caſteth all the blame up-* 6 *Excuse on God* ; for its even just as if thou ſhouldſt ſay, J cannot helpe it if God bee not pleased to inable mee , how can J helpe it ? my will is as good as another , ſuch and ſuch are ſo forward and ſo Heavenly , God gives them the power ; but my will God knowes is as good as theirs , J would faine do as well as the beſt, but J cannot ; O if God would inable mee, Carnall men excuse them ſelves, and cast the blame up^{on} God. O beloved, take heed of theſe con- ceits, for *yee caſt all the blame upon God* ; wher- as *the blame is in your ſelves, yee would not be inabled*. J ſay yee caſt all the blame upon God.

First, because *yee caſt the blame upon nature*, 1 *Demas.* its *my nature*, and J cannot ; J would, but its my nature and I cannot. Thou layeſt the blame upon thy Nature , and therefore thou caſteſt the blame upon God for not helping thee to a better nature ; it is God that justly deter- mines *mens natures*. Ones nature is more cho- lerick

lerick, another more fearfull, another more lazy, another more lustfull. Dost thou lay the blame upon nature, my nature is more subject to choler, and wrath ? Alas, thou layest blame upon God. For its hee that disposes of mens natures ; and therefore, thou takest part with those wretches that said, *why hast thou made mee thus ?* Rom. 9. 20. thou layest the blame upon God, I would not do thus, but onely tis my nature, and I cannot helpe it. No. And wilt thou lay the blame upon God ? No, no ; this is thy nature and thou art contented with this nature.

2. Demon. Secondly, *Thou dost cast the blame upon temptations*, it is my hard hap to fall upon temptations. I was tempted or I would not have done it ; this is to cast the blame upon God too, *for it is his providence to order temptations*. Such and such temptations for one man, such and such for another, such now and such then. Its the providence of God that disposes which and which temptations every man shall have. One shall have temptations to Pride, another temptations to Wrath, another to Revenge another to Coveteousnesse. Its true ; *God tempteth no man, but hee orders the temptations of men*. *Let no man say hee is tempted of God, for God tempteth no man*. No, every man is tempted to sinne by his owne lusts. Thus thou wouldest say if thou wert humbled; but thou layest the blame upon God ; it was long of temptations that I did it. This is as if thou shouldest say 'twas long of God, that

that J did it, because twas Gods providence
that suffered these temptations to bee layd for
theſe.

Thirdly, because thou layest the blame upon **3 Demas.**
the times, the times are very bad. J would not
goe in this fashion, but onely that the times
require it. J would be more given to fasting
and repeating the Word, &c. J would wil-
lingly be more forward then J am, but the
times are very bad; *This is to lay the blame upon*
God too, for God setteth every mans time. If J
had beene in *Chriffts time, or Pauls time, or*
Queene Elizabeths time, J would have done
thus and thus. Thou layest the blame upon
God, for God setteth every mans time; *When*
God from eternity made his common place-
Booke of all the whole World, hee appointed
ſuch and ſuch to live firſt, ſuch next, and ſuch
laſt; Such and ſuch to live here, and ſuch
there; Such at *Rochford, and ſuch at London;* ſo
ſayes the Apostle, *hee hath made of one bloud all*
Nations of men to dwell on all the face of the
Earth; and hath determined the times before ap-
pointed, and the bounds of their habitations, Act.
17.26. marke, hee hath appointed the times.
and the places. The *times* when they ſhall
live, and the *places* where. God setteth mens
times; and therefore thou which layest the
blame upon the times, layest the blame upon
God.

Fourthly, because thou layest the *blame up-* **4 Demas.**
on this Commandement, if it were any Com-
mandement but this, J would do it; But this J
cannot do; if it were any other injury but
this,

this, any disgrace but this. I would willingly put it up, but I cannot put up this ; if it were any duty but this ; I would doe any thing but this, but to root out all disorders out of my house alas I cannot doe this, I cannot live, as good keepe no Inne at all, as not suffer men to call for what they would, I cannot doe this ; *this is to cast the blame upon God too*, that hee should make such a Commandment as this, he should have done well to have made *another Law*, and penned *another Gospell*, and then I would have kept it : thou layest the blame upon God for it is God that made all these commandments, these are the commandments of the Lord, *Dent. 6. 1. The Lord made all the Commandments*, and this too , and therefore if thou layest the blame upon this, thou layest the blame upon God.

5 Demon. Fifthly, because thou layest the *blame upon ill fortune and bad lucke*, it was my ill fortune to marry a *latew*, and I cannot but fret and lie out of doores. Alas, marriages are made in heaven, and God hath decreed them; thus thou layest the blame upon God, 'twas my ill fortune to miscarry, to light upon such a companion, to be so overtaken as I was. I would willingly have had it to have beene otherwise, but I had not the lucke of it, and it fell out very unluckily ; thus thou committest two evils, *thou playest the Atheist in speaking of fortune*, like them in the Prophet, that prepared a *table for fortune* as the word signifies, *Esay 65. 11. I say thou committest two evils*, one in calling it Fortune, the other, thou layest the blame upon God,

God, for that which thou profoundly calleſt
fortune and lucke, it's *Dei nrae datur arces*, That
which
men call
ſayes Aristotle, *the very Heathen is able to tell*
it is God, and the Scripture puts it for Gods pro-
vidence ; and therefore when thou layest the fortune, is
Gods pre-
vidence.
blame upon ill fortune, thou layest the blame
upon God, so that hence yee may ſee, that
thou canſt never be humbled as long as thou
pleadest on this wife before God. I would ve-
ry willingly, but I cannot : I ſay thou canſt ne-
ver be humbled, because this is to lay the blame
upon God. *Indeed a child of God, that of unwilling is made willing, he may plead a cannot before Christ without laying the blame upon God.* Lord, I
can't humble my proud heart, nor crucifie this
bewitching luſt of mine, Lord I am not able
to do it, I beſeech thee to helpe me. I ſay a
child of God that is ſincerely willing to do it,
may plead a cannot before Christ ; nay Christ
his promeſe can no where be applied, but
where the ſoule can truly plead a cannot. He
giveth power to the faint, to him that hath no
might I will increase ſtrength, *Iſay, 40.29.*
when the ſoule lies tugging and pulling at his
heart and cannot pull it up, ſtriving and en-
deavouring and uſing all holy meanes and
cannot, its even faint with pulling and tug-
ging at that which it cannot. As ye know twil
make any man faint to be tugging at a mil-
ſtone, which he cannot pull up. When the ſoul
lies thus at a cannot, I will give power ſayes
Christ, though it have no ſtrength, I will ina-
ble it : *a child of God that is willing may pleade a cannot, without laying the blame upon God, but then*

then he humbles his soule for all his former will nots, nay for his too too many will nots for the present. But thou canst never be humbled while thou livest, if thou pleadst thus a cannot, because thou layest the blame upon God.

6 Demon Nay sixthly, thou canst not be humbled because thou dost not onely lay the blame upon God for thy sinnes, *but thou findest fault with all Gods proceedings*; it is as if thou shouldest say, *why does he bid me repent, when he knowes I cannot?* why does he yet complaine? *Rom.9. 19.* he knowes that I cannot, why does he *wooe* me to do that which *J* cannot? or promise me blessings if *J* doe, when he knowes that *J* cannot? why does he helpe me to more and more knoweldge? he does but hurt me with knowledge, and make my sinnes to be worse, which *J* cannot forsake. My sinnes are now against knowledge, and Ministers tell me that is worse; this is all that *J* get by your preaching; nay thou findest fault with all Gods corrections: why does he punish me for not doing of that which *J* cannot? thus thou art far from being humbled; the truth is, thou mightest get a great deale by knowledge, by exhortations, and reproofes, and corrections, but thou wilt not: is it not easier to leave a sinne when thou knowest it, then when thou art ignorant of it? to be moved when thou art exhorted, then when thou art not admonished at all? to forsake a sinfull course when once God hath imbibited it to thy flesh by corrections, then when it was sweet? is it not easier to give over drunkennesse, when thy excesses

ceſſe is bitter to thy ſtomacke, then when it was pleaſant ? ſo it is with every other ſinne, thou mightſt get a great deale of God by every one of Gods dealings, but thou wilt not. *Why ſhould you be ſtricken any more ? yee will revolt more and more, Eſay. 1.5.* Yee will layes God, this is Gods language he finds fault with thy *will, but thou findſt fault with his will* ; why does he ſunte me more and more, I cannot but revolt ? I cannot doe as he would have mee ; may be thy luſts are more mannerly then to ſay thus ; but this ſecret grumbling is in thee, if thou layest that thou ſtickest at a cannot, and therefore thou canſt not be humbled.

In the ſecond place, if it be thus, the reaſon why thou doſt not amend, is not becauſe thou canſt not, but becauſe thou wilt not,

² Vſe.

Which
diſcoiuers
the hearts
deceitful-
neſſe.

See here then the deceit of thy heart.

If God would give me grace, I would willingly doe any thing ; this is nothing but the deceitfulneſſe of thy heart, which is deceitfull above all things. For thy heart does but here lyē *Ier. 17.9.* unto God ; I would very faine, if God would inable me; thou lyest; God knowes it is not ſo : like the wilfull Jewes, they would be Gods people, they would ſtay themſelves upon God; God tels them in effect they lyed, *I knew thou wert obſtinate, and thy neck is an iron ſinew, and thy brow braſſe, Iſay. 48.4.* wouleſt thou be lieve mee ? no, no, I know thou art obſtinate and will not ; ſo God knowes thou art obſtinate. I cannot ſee this is a ſinne to ſay faith and

and troth, I cannot see 'tis a sinne not to pray daily in my family, not to repeate the sermon every Sabbath : If I could see it were a sinne I would mend it ; no no, thou lyest to God, thou art obstinate and *thou wouldest not have it a sinne*, and thou wilt not beleive it, and if thou didst know it to be oae, thou wouldest not reforme it.

Secondly, hereby thou *dodgeſt with God*, and *thou temptest the Lord*. If God would give me grace I would doe it ; this is nothing but dallying and trifling with the Lord ; for why doſt thou not ſet about it and *try every day what thou canſt doe* ? If God would but quickeſt me and perſuade me, and compell me, and inable me, I would doe it. Alas thou dodgeſt with God as the people in the *Gospel*, if he will *come downe from the Crosse we will beleive in him*, *Mat.27.42*. they had no will to beleive in him, this was nothing but dodging : *Christ had done enough* for them to make them believe, if they had any ſuch will, and this was nothing but a pretence of their deceitfull heart.

Thirdly, hereby thou *ſhuffleſt off the word*, *when thou haſt heard it*, God give me grace to do ſo as he hath taught me this day, alas I can not my ſelfe, God give me grace, and ſo ſhuffleſt it off, and think'ſt no more of it : like (thoſe you call) *godfathers* in ſome places, as ſoon as ever they are charged at the *Font* to looke to the child, and ſee him brought up in religion, they preſently goe and put off the *charge on the Father*, I pray you take the charge upon you : ſo thou *layeſt the charge at Gods doore*,

doore, when God gives thee any duty ia charge, thou layest it at his doore, as though it stucke there, and there thou letteth it lie, not ſetting about it to doe it ; God give me grace, *repentance is his gift*, and if he doe not give it, I can- not repent, I would but I cannot, if he doe not give it : the ſpeech is very good and becomes a godly ſoule that makes conſcience of the meaneſ to lay it, but this is thy ſhuffling to lay it at Gods doore, as though it stuck there ; God tells thee plainly it does not ſtiche at him, he would *have all to come unto repenſance*, 2. Pet. 3. 9. but thou wilt not come, and this is the deceit of thy heart to ſhuffle it from thee.

3 Vſe.

In the third place, is it ſo, that the reaſon why thou doſt not amend, is not becauſe thou canſt not, but onely becauſe thou wilt not ?

Oh then my Brethren learn to be humbled.

This pointe calls for great humiliatiōn.

First, here lies especially the *pride of the heart*, not in *mens cannotſ*, but their *will nots* ; Engage to when a ſoule does whatſoever it can, reforſmes when a ſoule does whatſoever it can, reforſmes tion. as much as it can, uſes as many meaneſ as it can, and as often as it can, this is not a proud heart : but a proud heart is that especially which ſtiches at a will not. If ye will not heare, my ſoule ſhall weepe in ſecret places for your pride, For. 13. 17. marke, for your pride, if you will not, he does not ſay if you cannot, my ſoule ſhall weepe for your pride, if ye ſtich at a can- not,

H

not, but if yee stick at a will not ; do not thinke this point does lift up mens wills, no, this point does as much beat at the humbling of the will, as any point under heaven ; for here lies all the pride of the will, and therefore here yee must be humbled.

Secondly, here lies especially the *hardning of the heart* : when a man stickes at a cannot, he does not more and more harden his heart, but onely stickes at the same hardnesse he had. Beloved, *thou doſt thouſt harden thy heart when thou wilt not obey*, and therefore here's most need of thy humbling, to be *humbled* for thy will-nots ; its said of Pharaoh he *hardned his heart*, Exod. 9.34. what followes ? *He would not let the children of Israel goe* : thy will nots thele are they that harden thy heart ; doest thou complaine of the hardnesse of thy heart ? O goe and humble thy soule for thy will nots, these are the hardners of thy heart, nay let me tell thee, thou haſt no *hardnesſe of heart*, no more then an infant or a babe, but *onely that which thy will nots haſt made thee*, and therefore thou haſt great reason to be humbled for thy will nots.

Thirdly, here lies especially the *stubbornnesſe of the heart* ; when a child that is commanded by his Parent to obey stickes at a cannot, he obeys as farre as he can, but onely he sticks at a cannot, he is not stubborn ; *stubbornnesſe is when one stickes at a will not* ; if a man haue a *stubborn ſonno* which will not obey the *voice of his Father*, Dent. 21.18. so here lies especially the

the stubbornenesse of thy heart, and therefore here's most humiliation required.

Fourthly, here lies the greatest *despisings of the Commandments of God*; authority is never so much despised as when men will not submit to it: a *father's despised* when a sonne will not heare him; and a *master's despised* when his servant will not do as he bids him; nay *commandment cannot be despised but by will nots*; it *may be omitted, and not obeyed by cannots*, but it cannot be despised but by will nots; if yee shall *despise my statutes*, so that ye will not *do all my commandments*, &c. *Levit. 26. 15.* O what infinite reason hast thou to be humbled, that despisest the Lord? He cannot endure that men should despise him; he can put up any other wrong rather then this, that men should despise him: but to be slighted and despised he will not, *cannot endure it.* *For three transgressions of Judah, and for fourre I will not turne away the punishment thereof*, because *they have despised the law of the Lord*, *Amos. 2. 4.* he will not turne away the punishment of this sinne, when men do despise him; what infinite need then 'hast thou to be humbled under thy *will not*, thou despisest the commandment.

Here's a word to you that are godly; O what ^{4 Vſe,} mercy hath the Lord shewed to you, and how ^{To quickē} ought you to be thankfull! never was there ^{the thankfulness of} such mercy as this to shew mercy ^{to the wilfull:} the godly. O woeſfull soule, be his misery never ſo great, hee's not the fit object of mercy; for though misery be mercies object, yet joyned with wilfullnes Note.

it's not to be pittied : you have been as wilfull as any, all cut out of the same rocke ; the Lord hath not onely helpt you to *mercy and grace*, but also, to a will to *take it*. When *Lot* was unwilling to goe out of *Sodome*, the *Lord tooke him* by the arme, and carried him perforce ; now now see how the Text expresses it : the *Angels tooke hold of his hand, the Lord being mercifull unto him, and they brought him forth*, *Gen. 19.16*. As if he should say, would you faine stay ? you shall not ; would you stand linging to be consumed with fire and brimstone ? you shall not : *the Lord was mercifull to him whether he would or no*. So you had no mercy on your selves, but the Lord had ; yee were wilfull against mercy, and the *Lord fastned mercy on you*, whether you would or no, he commanded his *loving kindnesse*, *Psalm. 42.8.* goe mercy and seize on them, goe *loving kindnesse, and make them take yee* ; not as though God converted you against your wills : for when hee converted you, your unwillingnesse was taken away ; but he made you of *unwilling, willing*. Oh the infinite mercy of God, and the infinite caule you have to be thankefull.

5 Vse. In the fifth place, to you that stand out in ~~A seasona-~~ your wilfullnesse still ; is it so that yee sticke ~~ble Item to~~ at a will not ? then be exhorted to be much in all rebellious spirits abasing your selves before the Lord : your stoutnesse is intollerable, that you dare set up *the briars and thornes against God in battle* ; down with them and be wile : you harden your own

own hearts, and disable your ſelves more and more for repenting of it ; ye despite the Lords name by the ſtubborniſſe of your froward will, you can never be ſaved except your wills ſtoop : before Christ will meddle with a ſoule, hee'l firſt aske, art thou willing ? as hee ask'd the blind man, what wilt thou that I doe unto thee ? Lord faies hee that I may receive my ſight, *Luk.* 18.41. So the firſt question hee puts to thee is, what wilt thou ? Lord that I may be humble, converted, purged : if thou beest willfull, though hee never take thee in hand, but leave *Pſal. 81* thee to thy ſelfe, hee will be justified in thine eternall conuulfion.

First, Is it not enough that thou haſt willingly fallen in *Adam*, but thou muſt willingly ſtand out againe ? God now callſ thee to meanes of grace, thou haſt ſtood out once already, and wilt thou be wilfull to ſtand out againe ? as *Israel*, though in a miſtake, ſaid to their brethren, is the *iniquity of Peor* too little for us ; from the which we are not cleaſed to this day ? but that yee muſt turne away this day too ? *Iofb. 22.17.* So may I ſay, is your willing apostacy in *Adam* too little for you, from the which yee are not cleaſed to this day ? but yee muſt willingly ſtand out againſt *Christ* too ?

Secondly, conſider the very *Saints of God* that haue not halfe ſo many will nots as you, that ſtiche more truly at a cannot ; I would doe the good but I cannot. I ſay the very *Saints of God* they labour to humble themſelves every

day: *O wretched man that I am* sayes Paul, Rom. 7.24. does Paul cry out, Oh wretched man that I am? he was a *Saint of God*, and *heire of heaven, and sure of blisse*; does he cry out of himselfe, that he was wretched? oh what infinite need then hast thou to be humbled! Thou art yet a child of hell, and heire of damnation, wilfull in thy sinnes to this hour, *Oh wretched man that I am!*

Thirdly, consider the more shamefull ones sinne is, the more reason to be humbled; thy sinne is most shamefull; for thou corruptest thy selfe, *they have corrupted themselves*, Deut. 32. 5. so thou corruptest thy selfe, thy will corrupteth it selfe.

Nay fourthly, consider ther's no greater shame then to *make away ones selfe*; thou destroyest thy selfe; *Oh Israel thou hast destroy'd thy selfe*.

Hol. 13. 5. More credit to be stab'd by the high way, nay more credit to be hanged on a *Patibulum* as a *Malefactor*, then to *murder ones selfe*. Put him into a hole, drive a stake through his body, set a *Monument of shame* on him. (I do not know whether it be so among you, but) it is so in some places, when a man murders himselfe. So thou dost murder thy selfe, nay more *thy best selfe*; *thou makest away thy soule*.

*Wilfull dis
obedience
is soule-
murdur.* Be vext then with thy wicked will, what a madde man am I? I will have this lust, and I will have that passion, like the people, wee

1 Sam. 12. 12. *will have a King over us*; no fayes *Samuel*, the *Lord your God, is your King*; nay but wee *will have a King*... So thou art wilfull, and thou wilt

wilt do thus ; Oh do not do it, the Lord hath forbidden thee ? Nay but I will do it. Thus thou art wilfull, and thou wilt to Hell ; vex thine owne heart with this. When a *wilfull Malefactor*, comes afterwards to know that if hee had not beene wilfull the judge would have saved him, Oh how *will it vex him* ! hee could even rend his owne haire and teare his owne flesh, what a madde man was I ! I forſooke mine own Clergy, so thou forſakeſt thine owne Clergy, thine owne mercy ; *they that observe lying vanities forſake their owne mercy*, Jonah 2. 8. vexe thine owne heart with it, lay I have forſaken mine owne mercy.

Fifthly, consider if you *would but vex your owne soules with this* ſerious conſideration, it would make you kick *your luſt underfeote*, and cry out upon them, out upon you, get yee hence, as they cryed out upon their Idols, *Eſay 30.22.* get yee hence, get yee hence ; here is no entertainment for you from henceforth. I forſake mine owne mercy as long as I keepe you.

Having ſhewed you that except your belief of this point be rooted in your hearts, yee can never be humbled ;

Firſt, because hereby you *excuse your ſelves from all your transgrefſions beſides ori- nall.*

Nay secondly, yee excuse your selves for your original sin too.

Nay thirdly, you make all your sinnes to be nothing but infirmities, *invincible infirmities*.

Nay fourthly, you commend your selves more than God.

Nay fifthly, you block up the way to the throne of grace.

Nay sixthly, you cast all the blame upon God.

First, because you lay the blame upon nature.

Secondly, because you cast the blame on temptations

Thirdly, because you lay the blame on the times.

Fourthly, because you lay the blame upon the Commandement.

Nay seventhly, you finde fault with all the dealings of God.

Oh take heed then of these base pleas and pretences ; for

That I may interpose foure or five particulars unnamed.

First, this same pleading is the cause why you are lazy and idle in the use of the meanes ; namely because yee suffer your hearts to plead, *Oh wee cannot do thys*. We cannot beat downe this evill ; why did the unjust Steward refuse honest labour to worke for his living. *I cannot diggo* saies hee, Luke 16.3. therefore hee refused to labour ; so this is the cause why yee pray

pray no more, and reforme no more, &c. Yee ſet your hearts thus to pleade, I cannot do it ; This is the reaſon why yee are backward to labour ; how know yee what may be done if yee would buckle to labour ? but alas, *I cannot do it* ſay you ; and therefore yee are dead and dull and ſluggiſh to every good Ordinance. Shake off theſe *lazy hearted pleas*, otherwiſe yee'l never buckle to labour.

Secondly, this ſame pleading brings up an ill report upon piety and godlieneſſe ; generally men thinke religion is ſo irckſome, and holineſſe is impoſſible. Wee cannot be Saints, and wee are not able to be ſo holy ; theſe pleas bring an evill report on Religion. Like the ſpies that brought an evill report upon Canaan. Num. 13.23. What ſayes the Text in the verſe going before ? we be not able to get it, ſay they, verſe 31. this made the reſt of the people thinke hardly of their going into Canaan ; they generally thought it was to very little end. Oh they were not able to winne it ; ſo yee bring an evill report upon the *Heavenly Canaan*, the flesh is too ſtrong, the diuell too ſtrong, temptaſions too ſtrong, and its impoſſible to grapple with them all, wee are not able to get maſtery. I ſay this brings up an evill report on Religion, yee diſcourſe one another. I cannot get quickning, and I cannot deny my ſelfe. Yee bring up an evill report upon theſe duties, and yee are guilty of the evill report that goes up and down.

Thirdly, this ſame pleading is a murmurinſg
againſt

against God. q.d. why does God give mee such Commandements, that I cannot observe? Why does he charge mee to root out a lust that I cannot root out? this is to murmur against God. Like those murmuring Discip'les in the Gospell, when they were told they must feed upon Christ, and as the body feeds upon meat, so your soules must feede upon Christ; this is a hard saying, who can hear & lay they? Christ con-
firmed this speech to be murmuring, Joh.6.60,
61. Wee cannot do this, and this is so hard we are not able to do it. The Text sayes it was murmuring, when Jesus knew in himselfe that his Discip'les murmured at it; that pleading of a cannot was a murmuring. So when thou grumblest on this manner I cannot walk thus, I cannot believe thus, &c. this is to mur-
mur against God, nay this will bring thee to Apostacy at last, if thou suffer thy heart to plead thus. May be now thou art a forward, professor, yet beest thou never so forward and fauorest any lust, and I cannot give it o-
ver, I cannot root it out, &c. I say this will breake thy neck at the last, if thou doft not looke to it. So it was with those forenamed Disciples, they were very forward Professors, for they were the Disciples of Christ sayes the Text; yet those Disciples, they went away back and walked no more with Christ, vers.66. their pleading of their cannots, drove them to Apostacy; they went away back. So thou wilt goe away back, and fall into Apostacy if thou suffer thy heart to stand pleading of cannots in this manner.

Fourthly,

Fourthly, this is the ſawſieſt excuse of all excuses, many ſinners excuse their own ſelves but there is more mannerliſſe in all their excuses; I pray thee have mee excused ſayes one, I have bought five yoke of Oxen, and I pray thee have mee excused; ſayes the other, I have bought a purchase, I pray thee have mee excused. Theſe though wretched excuſers and turned out from all mercy, yet they were ſomewhat more mannerly; but I cannot come, ſayest thou; I have married a Wife, and I cannot come, Luke 14.20. this is a moſt ſawcy excuse, thou telleſt Christ in plaine termes, I cannot come, q.d. yee may even ſave your labour to invite, for this is ſhort and long, as we ſay, I cannot come. This I put in only by the by.

I shewed you ſome of the deceits of the heart in pleading theſe cannots.

First, How it lies unto God.

Secondly, how it dallies with God.

Thirdly, how hereby it puts off the word.

And then I shewed you the ſtrong reaſon we have to be humbled under theſe will-nots.

First, because heere cheiſly lies the pride of the heart, not in menſ cannots, but in their will-nots; Jer.13.17.

Secondly, here lies cheiſly the hardning of the heart, Exod.9.34.35.

Thirdly, here lies cheiſly the ſtubbornenesſe of the heart, Deut.21.18.

Fourthly, here lies cheiſly the greatest deſpiring

sing of the Commandements of God, Levit. 26.15.

Fifthly, now to go on, here lies the reason why *Divines* say that the *conversion* of a sinner is a harder worke then the *Creation* of Heaven and Earth ; for thus they do reason. When God created Heaven and Earth, hee had nothing to resist him ; as hee had nothing to helpe him, (he made all of nothing) so he had nothing to resist him. There was but one difficulty in the *creation* of Heaven and Earth ; but in the *conversion* of a sinner there be two difficulties.

First, here is the same difficulty that was in *creation*, for God makes a *Convert* of nothing ; he had nothing to helpe him, not one thought, not one desire, not one good inclination ; and therefore the Scripture calls it a *new creation* ; whosoever is in Christ is a *new creature*, 2 Cor.5.17. that is, is created a new. And therefore, there was nothing praexistent, no not one thought, all the thoughts of men are only evill, and that contingally. So there is the same difficulty, that was in the *Creation* of Heaven and Earth ; and then

Secondly, there is another difficulty more then there was in the *Creation* ; for as there was nothing praexistent to helpe, so there was nothing to resist. But here is something to resist, the will it resisteth ; now the Carnot does not resist. No, the bestowing of the new powers is no more then another *Creation*. But the changing of the will is more then another *Creation*, for the will

Note.

will it resisteth, yea and it sets all the soule a resisting. Carnall reason resisteth, carnall desires they resist, all the soule it resisteth ; and the greatest resistance of all is the resistance of the will ; for the will is the utmost strength of the soule. And therefore here lies the infinite difficulty of the conversion of a sinner, namely in the turning of the will ; it requireth more power, then was required to the creation of Heaven and Earth. God put himselfe forth more when hee converteth a sinner, then when hee created a World ; and therefore the Scripture calleth the day of conversion of mens wills, the day of his power. Thy people shall be willing in the day of thy power, Plat. 110 3. In the day of thy power ; marke ; its called a day of Gods power, when hee converteth a people to be willing. Why ? because the will did resist him ; nay God had his owne selfe to resist him, anger steps in his way to resist him. Convert him not Lord, his wilfulness hath anger'd thee ; Justice stept in to resist him, save him not Lord, his sinnes have dishonoured thee. Nay, he had his mercy to resist him ; mercy steps in, Lord hee hath abused mee, save him not. Indeed had a sinner yeilded as soone as hee sinned, mercy would not resist him ; but mercy had been dealing with him, and hee abused all mercy. And therefore hee had mercy to resist, nay and wisdom one would thinke to resist too, what a wilfull foole ? pity him not Lord. There is no reason hee should be pitied, if hee will perish

Note.

perish let him perish. *I say in the conversion of a sinner, as there was nothing to assist him, so there was all to resist.* The will does resist him, nay God had him selfe as I may so speake to resist him ; yea, and mercy to resist him ; it was not so in the Creation of Heaven and Earth. *The creature had never provoked God not to create it ; but the sinner hath provoked God never to convert him,* so that now God must haue power over himselfe if hee meane to convert him. Oh then what infinite reason hast thou to be humbled ; thou resistest God, as Stephen told the Jewes, *you have alwayes resisted the Holy Ghost*, Acts 7.51. so thou hast resisted Gods spirit, yea, thy will does resist him, and that is the strongest thing to resist in the World. His word comes to convert thee, and thou dost resist his motions, his mercies, his corrections, his ordinances and all holy meanes to convert thee, thou dost resist them ; nay his spirit contendeth within thee, and thou dost resist him.

J gave you five things to consider, what it is to sticke at your wil nots. I beseech you consider yet further,

First, If you will not, Gods Ministers have discharged their duties, and have left your blood on your owne heads, they can goe no further if you will not : the Groome can but carry the Steed unto watering as we say, if he will not drinke he cannot helpe it ; so they can't helpe it, your blood lies upon your owne heads, they have discharged their duties.

When

When Abrahams servant objected, and how if the woman will not ? Abraham he answers, if the woman will not be willing, then thou shalt be cleare from my oath. Gen. 24.8. So Lord, how if they will not ? may we say, nay if they will not, let them chuse, thou art cleare ; the Lord hath sworne us to preach, and teach, and exhort, and reprove, and invite you to grace ; but if we doe so, and you will not, we can't helpe it, *your blood is on your owne heads* ; wee have discharged our oath and our duty, we would be glad that you would ; but if now you will not, we have discharged our duties. Nay,

Secondly, if you will not, the *Gospel* hath delivered its errand, yee are guilty of your owne everlasting perdition ; the *Gospel* hath delivered its message, and this is the message, *Whosoever will, let him take of the water of life freely, Revelat. 22.17.* This message hath been delivered to ydu often ; *it's the last exhortation in the whole Bible* : like one in the evening of the market, he is even about to take downe his standing ; I have told you my lowest price, if you will have it, take it ; if not, chuse, I must be gone. So this is the *end of Gods booke* ; as it he should say, I am even a closing up my booke, speake quickly, if yee will, come, and welcom ; but if not I am gone. If yet you will not, you will not submit ; nay but you will have your lusts, and your stomaches will not come downe, you will not stirre a jot beyond your painted civility and for-

Note.

formality ; you will not be more conscientiable then you have been , nor frequent holy duties more then you have done : nor get more holiness then you have done, *then if Will will have will, Will must winne noe* ; the Gospell hath delivered its mesage.

Nay,

Thirdly, if you will not ; *the blood of Jesus Christ hath done that it came for*: it came to tender you mercy upon very easie termes; to offer you grace and pardon, and salvation and Heaven, and all upon *very free cost*. If you had rather that *sinne* should be *your master*, then that *Christ* should be *your master* ; if you will not hearken and obey, I say the blood of *Christ* hath done that which it came for ; and your *soules shall know yee shall be worse offered* : you have knowledge of the truth, *Christ* hath offered you very faire, and you cannot but know it, and yet you will not submit to it ; assure your selves you shall be worse offered : for next to your *will nots*, *comes Christ leaving you desolate*. As *Christ told Jersalem*, *I would, but you would not* ; what followes ? Behold *your house is left unto you desolate*, *Mat. 23.37,38.* So *Christ* would, and you would not ; he he hath given you gracious offers, but you will not : therefore you may look to be worse offered, your *soules* to be desolate. Nay,

Fourthly, *If you will not, yee murder your own soules* ; when a man hath murdred himselfe, the *Coroner* comes and he does sit on him, and he enquires and he examines, and who hath mur-

murthered this man ? and when hee finds that it was himselfe that did murther him , so hee concludes, and that man is branded for murthering of himselfe ; so you murther your owne soules. The *Jewes* *their soules* were all *murdred*; well, when the Coroner sate on them, he concluded they had murdred themselves : *O Israel thou hast destroyed thy ſelfe, Hos.13.9.* So if the Coroner ſit on thee, its moſt certaine he ſhall finde thou haſt murdred thine owne ſelfe ; O what a company of you is there, your soules are quite murdred ; one in one ſinne, another in another ; who hath murdred theſe men ? *not God*, he was ready to helpe them : *not the Minister*, he did uſe all meaneſ to ſave them ; he hath not been wanting to teach them and exhort them. No, your own ſelves haue murdred your ſelves ; *you would be carnall, and you would be proud, and you would not lie downe to the word* : when the Coroner ſits on you, he muſt neceſſarily coaſt, you haue murdred your ſelves ; your owne wils haue condemned you.

You remember what exhortations we gave you. As ever you regard mercy to humble your soules, we told you the firſt queſtion *Christ aſkes, is, if yee be willing*, as he aſk'd the blind man, *what wilt thou ? Luke.18.41*, if thou beſt not willing, he'ſt never take thee in hand : *the ſubjects of the kingdome of graco muſt be willing*. Christ will never come into a ſoule, where his will may be affronted by another ; *Heaven cannot beare two ſunnes, nor one heart*

hearts two wills : if thy will be not crucified, and made agreeable to Christ, Christ cannot dwell in thy heart ; there would be two contrary wills in one heart ; and this cannot be : if Christ come ; he will have these and these lusts turned away, which thou wouldest faine keepe ; he will have this done and that done, and thou wilt not : *two contrary wills can never stand together.* No, if thy will be contrary to Christ, Christ's will will be contrary to thine ; if thy will be to doe that which will offend him, his Will will be to doe that which will vexe thee ; *If yee will walke contrary to me, I will also walke contrary to you, Levit. 26.23,24.* No, no, your wills they must bow, or Christ will not take you in hand ; *the will is the generall presupposition of all the whole Gospell :* the summe of the whole Gospell is this, to deny a mans selfe and to take up Christ's croffe and so follow him ; now see the will is presupposed as ready ; if any man will come after me, let him deny himselfe, &c. *Luke 9. 23.* we're a commandment of the Gospell, we're a promise, we're an one passage but presupposes the Will ; Christ will not open his mouth except thy will be brought downe,

An awake *A few words to you that are the redeemed of*
ning hint, *the Lord,* and so I'll make a conclusion of
for the re. *all.* I pray God smite home this point into
deemed of *your hearts ; for though your wills bee tamed*
the Lord. *and subdued in regard of the wicked, you doe*
not stand out as they doe, nevertheless ob-
serve you this point : there's many a Canar-
anite

anite that remaines ſtill in our boſomes, that we may thanke our owne wilſ for not rooting out. We doe not put our ſelves forth ſo much as we might, nor labour in the Lord ſo ſeriously as we might, nor walk ſo cloſe as we might; oh beloved theſe theſe ſame wil notſ die us all the miſchiefe that ever is done us. For

First, Wee never ſinne againſt goſpel but onely Note. ſpon wil notſ; indeed we ſinne againſt the law in every of our cannots, but we never ſinne againſt the Goſpel, but onely in our wil notſ. The goſpel requires nothing of a believer, but that which it gives him, and therefore we never ſinne againſt the goſpel, but onely in our wil notſ: this is the voice of the Goſpell *John. 7.17.* Oh then let us stirre up our ſelves, ſhall we ſinne againſt goſpel? and ſin againſt mercy?

Secondly, We can never diſplease God but onely upon wil notſ. I ſpeak onely upon Gods people; we can never ſtaine our acceptance with God, but onely in our wil notſ; though we cannot but ſinne in our prayers, but ſinne in our duties, but ſin in every thing that we doe: yet this does not ſtaine our acceptance with God, nor blemiſh it one whit, *when God hath our wills:* for if there be a willing minde, it is accepted according to that which a man hath, and not according to that which a man hath not, *2 Cor. 8.12.* But when God would have us mend this, and we will not; and reforme that and we will not; we let ſecurity and ſloth breake into our wills, here and here onely doe wee

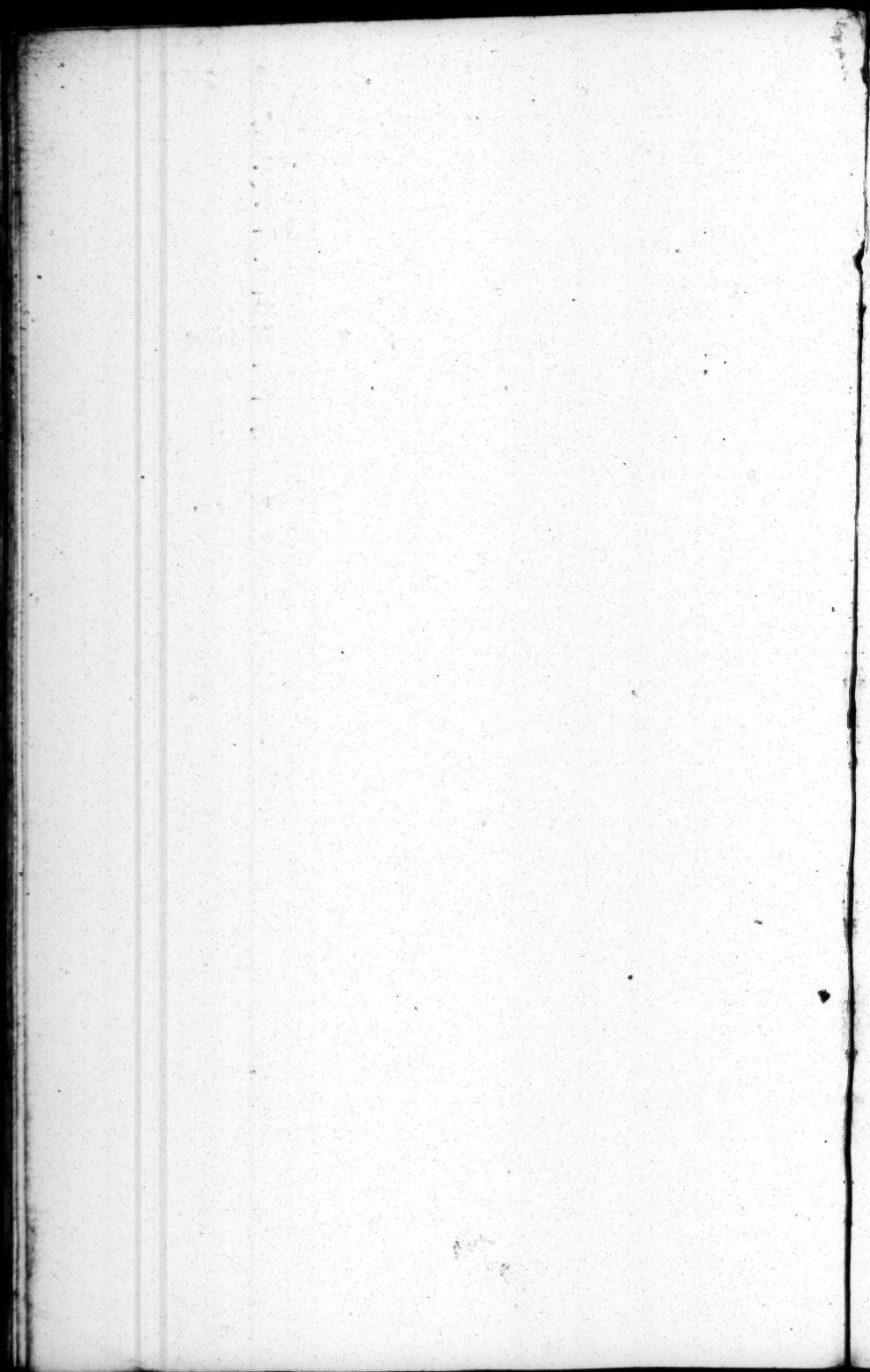
desplease our good God, this is a maine thing to consider ; is there but one thing wherein we may displease God, and shall we not take heed of that !

Thirdly, *Conscience can never condemne us but onely upon wil nots* ; when a child of God sinnes, and he cannot otherwise choose, his conscience can never condemne him. A *child of Gods cannots*, be they never so many, nay if they were millions more then they are, they never hinder sincerity ; sincerity is rooted onely in the will, it is *our wil not that is the breach of sincerity*, and therefore here onely the *conscience condemnes* ; does our conscience reproach us in our wayes ? let us thankes our *wil nots* for this ; have we little peace ? it is because of the *rebellion of our wil nots*. Ah, ah, this is an infinite evill, for it hinders our comforts, it hinders our boldnesse of accesfe to the threue of Gods grace, it hinders our patience, and every good duty, this does us infinite hurt ; it stabbes to the heart, and wounds our very soule, when our conscience affordeth litle peace, O it hinders very grievously ; all this is long of our *wil nots*, because wee will not be so carefull and so circumspect as we might.

Fourthly, *God can never be angry with us but onely upon wil nots* ; its true as long as a man is not in Christ, all the score stands, and God is angry for all ; but God is angry for nothing but *wil nots in his children*, as *Nehemiah saies of Gods people in Judah, they would not*

not heare, therefore God gave them up into the hand of the people of the land, *Nehem. 9.30.* God is not angry with his people for canrots, but onely for their wil nots ; it is for our wil nots that God does not so goe out with our Ministers, nor so quicken his word to your hearts. It is for our wil nots that he threatens *Nees.* our land, and beginnes to abridge us of our spirituall food, and shewes ominous signes of his departing away from us, and are wee not even sick unto death for these Wil nots ? We complaine of our deadnesse, and what trow wee is the cauſe, but our wil nots ? we complaine of our corruptions and of the leauenesſe of our soules, and whom may we thanke, but our wil nots ? we might grow more then we doe, what lets us, but our wil nots ? What makes ſome of us goe downe the windē ? as we ſay ; but because we will not ſtand on our guards. Thoſe, theſe, brethren, theſe wil nots of ours, are the reaſon why God is provoked againſt us. O let us put forth our ſelves, and ſhake off theſe wil nots, leaſt anger breake out, and there be no remedy ; for ones crooked ſervant to be ſtubborne, it is but his kinde : but for ones childe to be ſtubborne, this an- gers the father indeed.

FINIS.



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